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mission

MONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

bulletin

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OUR ASIAN OVERSEAS STUDENTS

HANDING ON THE FAITH

mission bulletin

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Editorial

An Opportunity and A Responsibility

WITH the beginning of the academic year this month, thousands of Asian youth will enroll as students in colleges and universities throughout Europe and America. Perhaps, more than any other period during their years of training and formation, their relatively short stay in the West will leave a lasting imprint on their character and convictions and will shape the future course not only of their personal lives but also of the countries that will one day look to them for leadership.

In this regard, even more important than the education they will receive, are the day to day contacts they will make with European and American students, businessmen, professional men and even families. The observations they make and the impressions they form from such contacts will ultimately determine their appreciation or lack of appreciation of a Christian and democratic society.

We might cite here the experiences of a young Indian student who some years ago went to Europe to complete his education. Because he had a strange name he was eyed with suspicion. His native dress aroused evident distrust. Hotel clerks refused to rent him rooms, restaurants would not serve him. Friendless and lonely, he completed his course of study, returned to his native land and wrote a terrible indictment of Christianity based on his experiences in the West. "I came to love Christ," he said, "and to hate Christians." This young Indian's name was Mohandas Gandhi.

Unfortunately, this is not a single isolated case of an Asian student becoming disillusioned with Christianity because of outright bigotry, or, as is more frequently the case, neglect by the people to whom he turned for an education. This incident can be multiplied many times. Young men and young women have return to their homeland ignorant of our Christian way of life. But they do not return to their homes entirely uninfluenced, for Communists and other groups hostile to the Church hold out a welcoming hand, and enlist them for their own purposes.

Happily though, in recent years Americans and Europeans have awakened to the dangers of this situation and the apostolic challenge posed by these unofficial ambassadors from the East. There has been an organized effort to give them a true picture of Christian society as it exists at the family, social and governmental level.

This apostolate offers the greatest opportunity to Catholics. Through the friendships formed with Catholic families it is possible that some may become converts but that is in God's hands and is not presumed. What is desired, however, is that these students will receive an introduction not only to the Church, its beliefs and perhaps its liturgy but also to the basic unit

of our society, the Christian family. This will not only offset many materialistic influences that they encounter in their education, but also favorably incline the students to the work of the missioners when they return to become influential leaders among their own countrymen. Furthermore some of these students are already converts and they should be given a chance to observe the activities of a Catholic family living in a Christian country.

While we present this program of foreign student hospitality to the Catholic laity in Europe and America as their opportunity to share in the worldwide missionary apostolate of the Church, our late Holy Father, Pope Pius XII, in his encyclical, *Fidei Donum,* made this work the particular responsibility of the Hierarchy and clergy of Europe and America. He stated:

"In the same spirit of fraternal and disinterested collaboration you should have care, Venerable Brethren, to be solicitous for the spiritual assistance of young Africans and Asians who must live temporarily in your dioceses to pursue their studies.

"Deprived of the natural social environment of their native countries, they often remain for various reasons without sufficient contact with the centers of Catholic life in the nations that have given them hospitality. For this reason their Christian life can find itself endangered, because the true values of the new civilization which they discover still remains hidden to them, while materialistic influences deeply trouble them and atheistic associations strive to win their confidence.

"The present and the future seriousness of this state of affairs should not escape you. Thus, becoming awa of the cares of the missionary Bisho you will not hesitate to appoint so experienced and zealous priests your diocese for this apostolate."

Yet, this responsibility is not co fined to the clergy and Hierarchy the West. The cooperation of C dinaries and priests working in t mission fields in the Far East is r quired to make this program a succes It is this task and responsibility the missionary Church that Fath Harry Haas has highlighted in h article *Our Asian Overseas Studen* which appears in this issue of MISSIO BULLETIN. Moreover, Father Haa a missioner in Chilaw, Ceylon h done more than merely set down writing his observations made aft many years of working with forei students in Europe. As a practic beginning in assuming the responsib lity for the welfare of Ceylone students studying overseas he h established with the help of Fath Thomas Kuriacose, S.J., in Colomb Ceylon, the *Service Center f Students Abroad* which will opera in conjunction with overseas stude Centers in Europe and America. will provide not only predepartu briefing and the initial contact f foreign students with the Overse Centers, but also maintain conta with students when they return their homeland upon completion their study abroad.

Father Haas hopes that this Cent will one day have its counterpart every country of the Far East. this way the missioners will assu their rightful share in a work th will be a most decisive force in t future of the Church all over the wor

Problems that confront overseas students from the Far East demand the cooperation of both East and West for their solution —

OUR ASIAN OVERSEAS STUDENTS

— By Rev. Harry Haas —

IT may seem sentimental, but the first way to approach the problems f Asian overseas students is to con-ider them from a very human point f view. These young people spend period of years far from their family nd familiar surroundings. They strug-le with all the problems of the non-hite foreigner (even where there is o color-bar, being a member of a on-white race can be a very strong sychological handicap for many). here are the lonely holidays and acations. One should not overem-hasize these problems, yet, for one ho knows of so many failures not o mention the suicides due to extreme oneliness, this side of the story is the ost appealing.

Ideologically, young people from sia must face many problems which ey never contemplated at home. hese future leaders, living in two orlds, burdened with a colonial istory and attracted by new ideals an make their way only under great nsions. The West is attractive to e point of becoming a temptation o the young student not to return ome. At the same time the West can-ot fill the role of a foster mother to ese students for too many aspects f life in the West are repugnant to e Asian, whether it be in the field f politics, morals, or ideology.

The Asian overseas students must lways face a clash between cultures. They tend to react by going to extremes. Having been uprooted from their traditional Asian world and never becoming rooted in new soil, they either become over-Westernized but never a Western, or they live apart in a closed world of their own during the period of their stay, wary of becoming a stranger in their homeland after their return. Where can they find the balance between two fast developing worlds—Asia and the West; the ideal of integration, of bridging two worlds, of becoming an ambassador as well as an eager student?

Special Problems of Catholic Students

It may sound a bit astonishing but experience has shown that Catholic Asian students, most of them products of our Catholic mission schools and colleges, show all the marks of a deplorable "ghetto-Catholicism." This is astonishing at least to Catholics in the West who have been led by missiological literature to expect other things. But in a mission country itself one can better understand, though not excuse, this position of Catholic minorities.

When they arrive in the West for the first time most Catholic Asian students are docile. However, not a few of them become soon critical, an attitude which often changes into a kind of clerical-

ism once they have experienced the liberty of thought and action common in Western universities. It is a common experience to find that it is very difficult to approach a Catholic Asian student who has already been studying overseas for some time, but who has never established any contact with the local Catholic community. Catholic Asian students are almost never prepared to find a heterogenous Western World, a clash of ideologies, a liberal dominated university, and a rather self-concentrated Catholic community.

This is the negative side of the picture. But if one has in mind the possibilities for overseas students to become acquainted with the real Christian values of the West, with the leaders of Catholic movements, with the experiences and experiments (good and bad) of Catholic life during the past twenty centuries but especially in the modern era, one must admit again that Catholic Asian students going to the West are seldom prepared for this great task. Unfortunately, they are too conscious of being "from the missions" i.e. passive receivers of a clear-cut static pattern.

From another point of view one would expect the presence of so many Catholic Asian students to lead to an exchange of values between "old" and "young" Churches. While some may argue that these students are too young to be competent partners in such an exchange, nevertheless, some experience in this field shows good results in at least initiating an exchange which will eventually bring about horizontal relations among Catholics, especially intellectuals, all over the world. Yet it has been my experience that this field is rarely entered by most students since th have not been prepared for it eith by the general climate at home or b a special training or introduction the role they are expected to play students in the West.

Again, in line with the "ghet mentality," the great majority Catholic students coming to the We are seldom aware of the special apo tolic responsibility they have towar their non-Catholic student Compatrio in the West. To be fair, a distinctio should be made here. It must be sa that among apostolic Catholic Asia students the general tendency to acce an apostolic responsibility for no Catholic students is greater tha among Western students. Unfortunat ly, this general tendency is based n so much on open, apostolic approac as on a rather devotional, individua istic attitude, and it is not realist enough to create a lasting impact o the general group.

Predeparture Briefing and Instruction

Predeparture briefing or instructio for the students themselves an information of the responsib groups or individuals in the cou try in which they will stu is a most important factor in t overseas students program. Studen should be informed of living conditio in the West and in particular of t country in which they will study. T students should be made to unde stand that the West is not *one* cou try. It will be extremely useful note the differences in living co ditions, peoples and methods scholarship in various countries. St dents should know beforehand abo the climate, food, customs, culture e

In countries that traditionally send many students abroad to a particular country, this information can be imparted by former overseas students, as well as government information services such as the British Council, Deutscher Akademischer Austausch-Dienst, USIS, and the cultural department of the various legations. It would be good to organize this information more systematically.

More important because it is more neglected is information concerning study, university life, academic degrees and social formalities. The matter of finances should be clearly explained since many students get into difficulties because they either underestimated expenses, or failed to take completely this factor into account. The student is rarely given any information concerning the important matter of ideologies; the spirit underlying Western family life, living standards, etc. To avoid the extremes of either emphasizing only the dangers, or painting a rosy picture of the situation, the one imparting this information to the students should be extremely well informed himself.

Extremely necessary is information concerning the question of the social relations between boys and girls. This, too, should not be given only from the negative point of view in order to avoid mixed-race marriages (precise information on this is absolutely imperative), or to warn against free and easy relationships. It would be very easy to give a pessimistic account of the behavior of overseas students in this regard. But then, this story has its counterpart among the Western students. I would only stress here the need for positive information for the students and also the persons responsible for overseas students in the West.

Sources of Information

In some Western countries there already exist Centers where information concerning incoming students is not only desired but expected. Those in charge of these various Centers regularly complain that almost no information is available from Asia itself concerning the students beforehand; their needs, wishes, arrival, or even information concerning the students' problems on their return home. Letters requesting such information from Catholic missioners and Ordinaries in Asia more often than not go unanswered.

Asian colleges, schools, and students' associations do not seem to be aware of the necessity of forwarding such information in order to provide a suitable welcome for these students and in many cases to trace their whereabouts following an unannounced arrival. On the other hand, these same overseas student Centers in the West should make known their existence, purpose and activities to Asian educational Centers, as well as missioners. In one of the workshops of the world congress for the lay apostolate in Rome October 1957, this interdependence was pointed out clearly and some very practical recommendations were made.

The responsibility for the preparation of the future overseas student in his Asian homeland rests primarily with the individuals who sponsor the student, but at the same time the schools and colleges in Asia should be interested in the problem, study it, and provide all the necessary information to students who intend to go abroad.

Even this, most probably, will not be sufficient. It is impossible for all schools to give these students sufficient technical information about studies; to introduce the students to the spiritual aspects of life in the West—its dangers and opportunities—as well as the tasks of Catholic overseas students in the West. Thus, the existing federations of Catholic students, (and the few existing Pax Romana groups of graduates) have an indispensable role in this field of activity. Oftentimes returned university students will be in contact with the federation and it should be easy for them to help organize special weekends and camps during which the student chaplains and other experienced personnel would provide the necessary information and training.

This project requires a special committee. Unless a small active permanent committee handles this program it will be short-lived. Special leaflets and pamphlets should be written on a cooperative basis and distributed among interested persons in Asia and in the West.

Contacts with the Homeland

It is most important from a human, cultural and apostolic point of view that the overseas students maintain contacts with people in their homeland outside of their immediate families and friends. Here the schools and colleges have a special responsibility toward their former pupils. Parents and friends should know the importance of providing overseas students with news of local events and changes in order that they will not be completely ignorant of the history and happenings of their homeland during the period they were away. Catholic literature of local and national interest will keep the students in touch with the Catholic community. However very simple literature of the purely devotional type will do more harm than good as soon as the students become more critical.

But the organic way to provide such contacts is between two organized groups. If Catholic overseas students are grouped together with a chaplain to guide them wherever their numbers make it possible it will serve as a useful center for contacts with their homeland. The federation of Catholic students in the homeland will provide an essential link in this endeavor. The ideal solution would be to have the Catholic overseas group directly affiliated with the federation of Catholic students in the homeland as its overseas branch. Special changes would have to be made in the constitution of the federation to permit this but that can be easily done.

Such an overseas branch would provide very worthwhile service in representing the federation at meetings and congresses, collecting information and research material, and cooperating with the federation in their common aims. The federation which experience has shown, has relatively few opportunities to train its members for international work has in the overseas branch an excellent training ground for this.

The overseas branch would also have a unique opportunity to represent the homeland on an international level, since students from all countries of Asia and Africa meet at the Western universities. Contacts especially with Catholic students from the various countries of Asia and Africa are possible in a way that could never

be realized at home. It is in the West that future leaders from all over the world meet at the universities.

In Europe there is already an organization, bringing together groups of Catholic African and Asian students, called "Overseas Students Coordination," a movement of African and Asian students in Europe (OSCO).

Special Committee Needed

It must be clearly stated now, that students alone cannot tackle the whole range of the problem. The Hierarchy is immediately concerned; postgraduates have a special role to play: schools and institutions must take part in the project. It is absolutely necessary therefore that in the various countries of Asia, centers or committees be established like the special centers for overseas students in the West, which would look after the needs of students going abroad, coordinate all activities in this field, and be permanent links with centers abroad.

This committee (center), if it understands the broad aspects of its task and if it has competent members, can advise the Hierarchy on the question and carry out their decisions. It should have an official status given to it by the Hierarchy. It can advise the federation as well as the overseas branch in which fields a special study of Western methods, experiences and experiments will be most fruitful for the Catholics in the homeland. Social service, Catholic principles in politics, the impact of industrialization and the lay apostolate are just a few of the important fields that should be studied by a team of the overseas branch. The aforesaid committee will guide these studies and will give the necessary information about the situation in the home-country. The committee must also study the question of scholarships and provide efficient guidance in this field.

Period of Readjustment

Unfortunately, little is known about the readjustment of the students at home following their period of study in the West. It is generally known that they often have difficulty in applying what they have learned for their studies are very seldom orientated towards the situation as it exists in their homeland, and almost as seldom based upon experiences in their homeland or Continent. Hence their pattern of life has been completely changed and many of them find it extremely difficult to readjust themselves. This, in general, represents the more common problem. While its effects should not be dramatized, nevertheless one should realize that among those who had studied abroad there are many who feel extremely handicapped and live in an isolated state of frustration. Isolation and negativism arise from a lack of willingness to readjust in the homeland communicating only with those who had studied abroad.

Then there are those who do not want to return home, or who return to the West a second time. This is not at all an exception among students from countries which have traditional ties with Europe.

There is still another type of student who has become a cosmopolite. Among this group's return to the West is almost a necessity for those who are talented enough to attain international recognition as an artist or scientist. But for the average

student remaining in the West, or returning to the West is usually an escape from normal responsibilities.

For Catholic students returning from study abroad there are special difficulties. Regardless of whether they participated quite actively in Catholic activities abroad or not their attitude will have become more critical. Contacts with priests back home will often lead to misunderstandings. If the priest persists in maintaining the traditional rather paternalistic attitude which the graduate is not prepared to respect any longer; if the priest at home tries to solve the student's problems only by imposing his authority. if he is quick to speak disparagingly about those "proud intellectuals"; and if he easily condemns certain acquired Western manners that do not fit in completely with the traditional pattern of the Asian environment, the student may adopt a negative or indifferent attitude towards the Catholic community.

It is almost certainly too late for this readjustment to take place after the student has returned to his homeland. Overseas students should prepare for their return from the time of their departure for Europe or America. Catholic overseas students should especially realize this and try to keep in contact with the situation at home. They should study and discuss these problems with those who have returned from study abroad. The latter should feel obliged to give these students the benefit of their past experiences. The student federation at home should remain in regular contact with the overseas branch and the special committee could direct special studies of the problems and help returned students to readjust themselves.

The relation of priest to parishioner should be studied and freely discussed. The chaplain will assume an important role in this discussion. Students should be aware of all the undeveloped aspects in the traditional pattern of Catholic life in their homeland by comparing it with what they see abroad. But they should never forget that one must respect all that has been done by other generations and that this situation can neither be changed in a single day nor can it be done by those who are abroad. They should realize that the Catholic Church is not merely a sociological structure but the mystery of the mystical body of Christ where sociological rules are valuable, but not the determining factor in its existence and growth.

Group Formation is Necessary

Although not all depends on organization, this urgent problem concerning overseas students will not be solved unless a close cooperation and effective coordination can be realized. It is true that there are further aspects to the problem that have not yet been completely understood and which are covered by our traditional way of thinking and acting. All the more reason to act quickly for much time has been lost already.

A solution which would apply to the whole field of overseas student activities will only be found in group formation. Wherever possible overseas students should have their own organizations and their own chaplain. This does not mean that they should participate only in the activities of their own group or that the activities of these groups should be so elaborate that the students would become com-

pletely absorbed in them. It is the group only that has the means and the opportunity to cooperate with all those who are interested in this question. The essential part of its specific task is to deepen contacts with the Western world, and especially with the Catholic world in the West. Therefore a Center in each country in the West should provide these necessary contacts. Relations should be established with European student organizations, with Catholic life in general, and with international organizations who have their headquarters in the West. Only in this way can the group successfully serve as the overseas branch of the national students federation and at the same time act as an outpost of the Catholic community in the home country.

In the home country itself, it is the responsibility of the national Catholic students federation to maintain strong and dynamic relations with the overseas branch. The Pax Romana group of postgraduates will help greatly in the readjustment of the overseas student upon his return and help him organize a positive approach to his experiences and observations abroad.

In Asian countries a local committee can play a role similar to the Centers in different countries in the West. It should remain in close contact with the students federation, schools and colleges. It can regulate and stimulate coordination and become a living link in a network throughout the world that one day could play an important role in the establishing of horizontal relations within the worldwide Church

Exhortation to Missioners

And now Our thought takes wing to those who, giving up their father's house and their beloved homeland, enduring serious hardship and overcoming difficulties, have gone to foreign countries.

At the present time, they toil in far distant fields in order that the pagan peoples may be brought up according to the truth of the Gospel and Christian virtue and in order that among all "the word of the Lord may run its course triumphantly" (2 Thes. 3,1).

Great indeed is the task entrusted to them, to the execution and the extension of which, all who are reckoned Christians or boast of that name must contribute their support either by their prayers or by an offering according to their means.

No undertaking, perhaps, is so pleasing to God as this, for it is intimately linked with that duty which binds all—the spreading of God's kingdom. For these heralds of the Gospel make a complete dedication of their lives to God, so that the light of Jesus Christ may enlighten every man who comes into this world (cf. John 1,8); so that His divine grace may flow through and bring warmth to all souls; so that, with a view to their salvation, all may be encouraged to good, noble and Christian way of life.

— Pope John XXIII; AD PETRI CATHEDRAM

An international organization for youth is helping a missioner in Korea solve many problems of his rural parishioners—

THE 4H CLUB AND THE MISSIONER

— By Rev. Patrick J. McGlinchey —

THE missioner who finds himself in a rural area anywhere in the Far East today is confronted with such problems as the flight of his young converts to the big cities where they work for a mere pittance and lose their Faith in the process; the proverty of his parishioners through lack of farming know-how or the lack of a little capital to get started; the downgrading of honest farm labor and the glorification of the white collar worker; the lack of relationship of rural schools to farm living; the lack of community cooperation in meeting problems etc. Missioners use many means to combat these problems. One of the best, it seems to me is the 4H Club.

The 4H idea germinated in the United States in the period 1900-1910. To quote Franklin M. Reck in "The 4H Story":

Basic Ideals of the 4H Club

4H Club work is one of the most unique educational programs of our time. It is voluntary. It dignifies the practical educational programs of our time. It ennobles the homely, practical arts of living, holding that scholarship can be applied to cooking and creative intelligence to tilling the soil.

The first question one naturally asks is what do the four Hs stand for. The answer is Head, Heart, Hands a Health. The 4H member pledges H Head to clearer thinking, his Hea to greater loyalty, his Hands to lar service and his Health to better livin for his club, his community and country. One gets an insight into t spirit of the movement from the 4 Motto and the various club sloga The 4H Motto is "To Make the Be Better." Slogans vary with each cl but examples are: "Learn to Do Doing"; and "Plan Our Work a Work Our Plan."

We have all attended school gradu tion ceremonies here in the Far Eas I don't know about other countri but in Korea it is a heart-rendi scene with the whole graduating cla in tears. Inevitably someone in t course of a speech says: "Yo are standing on the threshold a new life." But the point has bee well made by such 4H Club pionee as Gertrude Warren and Dr. C.E Smith that education is not a prepar tion for life but life itself, and th it should so relate the academic pr gram to the world of work and hom making that graduation would n seem to be a complete break from on kind of life to another.

The 4H boy loves his calf or p project, and the girl her chicken rai ing or her dressmaking. These a immediate and understandable li experiences. To these life experienc

ıe club agent brings mathematics in ıe form of bookkeeping, chemistry ı the form of soil and feed analysis, ıe country's language in the form of ecord keeping and the most valid ype of scholarship in the application f the latest and best techniques to chieve the results desired.

In most 4H activities there is a ngible result in the form of a superior lf or an attractive dress and public ecognition for work well done. Of ourse it is not being suggested that H Club work replaces school work. t supplements it. It provides the issing element.

There are two million 4H boys and irls in the United States today. An stimated fifteen million members ave passed through its ranks since s inception. It has now spread to ıany parts of the world, and coun- ies such as Canada, Denmark and inland number 4H members in the ens of thousands.

Raising Asian Agricultural Standards

The question is: can it succeed in ıe Far East? The answer is a efinite, yes. However, it is true to ay that success is more difficult to chieve here mainly because of the radition-bound community in which ıe 4H Club has to operate. But once ıe club proves itself it is regarded vith respect by one and all.

Here in Korea the government re- ognizes the importance of this work nd with American aid has set up gricultural Institutes in every county ı the land. Each Institute has a taff of Extension Agents whose job is to advise and instruct the 4H lubs in the area. I am sure that a similar program is in progress in every Far Eastern country receiving aid from America. The Extension Agents are trained personnel and give great help to a 4H Club but unless some public spirited man or woman organizes and supports the 4H Club in the area, helping the members financially or materially in their various projects then there is very little that the extension agent or the agricultural authorities can do. And this is exactly where the missioner comes in.

The missioner is admirably situated to organize the 4H. He knows his people and their needs. Even though he has no direct experience of farming or livestock management he knows that the people here have much to learn in these fields, and by organizing and supporting the 4H he is setting up the machinery for their instruction and the improvement of their lot. The agricultural authorities, the local officials, the school teachers will be grateful for his interest and will cooperate in every way to make the thing a success. This has been my own experience.

I became interested in the 4H about fourteen months ago. I acquired some literature from the Agricultural people and I visited some clubs already existing in the Seoul area. I started off in a small way. I bought one pig. I gathered together a small group of boys and girls and consigned the pig to their care. When the sow produced its litter I distributed the piglets to the members with the proviso that they raise them in the proper way (as taught to them at the monthly meetings) and that they return two young pigs for every one they received from me. I acquired some more pure bred sows and kept

distributing the litters. A pure bred pig is worth five times more than the local animals which are of very low quality. At the moment there are over fifty pigs in the operation with large increases imminent.

Solving Problems of Production and Quality

At the same time I also distributed good quality seeds such as potatoes, tomatoes, carrots, onions, cabbage, corn, beans, garlic, spinach etc. In each case the member must return twice as much seed as he receives and this in turn is distributed to other members. Later using an incubator I distributed pure bred Leghorn and New Hampshire chickens. At the moment we have over eight hundred of these in circulation. At the same time the number of clubs has increased from one to twenty-one and the membership is now nearing five hundred.

There are two courses open to the priest who is interested in organizing the 4H in his area. He can start in a small way by setting up one club at practically no expense and relying on natural increase to provide projects for all his members. When all have been provided for he can continue the distribution to another club and so on.

Another important point to be noted is that, if the priest so desires, this operation can pay for itself.

Any priest who wishes to organize the 4H in his parish should contact the nearest Agricultural Extension Agent. If none exists locally he should write to the Agricultural Department and ask for literature on the 4H. There is an ample supply of it in English, Korean, Japanes and, I am sure, in Chinese. H should then pick a group of boys an girls of about the same age and mo important, he should appoint a goo club leader, both for the boys an the girls. The club will stand or fa on the quality of these leaders. Th official age limit is from ten to twenty two, but in practice this is ofte extended to twenty-five or twenty-si

Cooperation at All Age Levels

It is essential that the parents b interested and cooperate. The 4 Handbook provides all the informatio on the officers and their duties, hold ing of meetings, etc. It is also esse tial that the members take on som project as quickly as possible, live stock raising or farming for the boys the same for the girls and also cook ing and the making of clothes etc The girls in the local 4H Club her are principally occupied in processin wool and spinning yarn. This something new for the island. Thes girls are making more money at hom than their counterparts in the factorie on the Korean mainland. The Club in the mountain areas are raising th sheep. It is hoped that with th increase in the number of sheep a extensive home wool industry will b built up here.

The missionary priest naturall strives to identify himself with th community in which he lives, to sho the people that he is interested i their work and problems. If th community is a farming communit then he will find that by organizin and supporting the 4H he will go long way towards identifying himse with his people as well as positivel improving their standard of living.

Despite many obstacles to be overcome the Church in Vietnam should continue to be the most flourishing in all Asia —

Apostolic Future of Vietnam

— By Rev. Louis Roy —

RECENT missionary successes in Vietnam raise the inevitable questions: how much further will the Church progress?; how long will it last? We might best assess the strength and future of the apostolate by examining the obstacles—paganism, confucianism, colonialism, communism —and determine to what extent these will either hinder or merely slow missionary progress.

The pagan religions of Vietnam do not place any serious obstacles in the path of the Vietnamese coming into the Church. Until now, Buddhism has been comparatively little known, and the majority of its practising followers were composed of old women with little or no education, and of monks and nuns—bonzes and bonzesses —who lived in a world of poetry and piety more or less apart from modern life. The majority of Buddhists did not know even the fundamentals of Buddhism. They went to the pagoda from time to time, in obedience to a vague interior impulse; for the rest they sought support in a hazy trust in kindly divinities. In Vietnam, Buddhism is mixed up with nearly every kind of superstition and with the worship of spirits. It falls far short of satisfying the highest aspirations of men. As a religion, it is worn out and could not stand its ground in face of the Catholic Church, which teaches a clear doctrine, unites the faithful in its worship and incorporates them into a Church socially well organized.

Resurgence of Buddhism

It is true that for some time, now, Buddhism has yielded to some kind of 'contagion' from Catholicism. It seemed to be enlivened by a kind of emulation which gave rise to a veritable rebirth, to an effort at apostolate, and to a considerable conquest. Buddhism is better known by its intimates and that knowledge has recently been more 'popularized' by reviews and sermons which its adherents follow assiduously. The cult is being inspired by Catholic ceremonial. Imitations of the interior of churches, sometimes crude and grotesque are now found in certain pagodas —fourteen stations, similar to our Stations of the Cross, a kind of altar, and something which recalls our pulpit. Sometimes we come across Buddhist processions in which are used banners, canopies for the Buddha, special vestments for various groups, medals of Buddha worn round the neck. The distribution of communion has even been inaugurated—with slices of banana!—etc. People who take the time to think, see that this is not worth taking seriously.

The bonzes are evidently very anxious to reconcile Buddhism with

modern life. Numerous bonzes are attending high schools, Universities and special schools for English. A big religious center for education has just been opened at Saigon, with study-halls, room for conferences and libraries. One high school now operating at Dalat, is to become a Buddhist University in the future. But in all this modernization of the Buddhist cult, observers remark that there is an evident Communist nucleus. The publications are atheistic and inspired with Communist ideas. Fortunately, the Administration is aware of this influence.

Have Catholics any grounds for alarm, or should they be saddened by this progress, even if it remains only on Buddhist territory? Yes and no.

It is certainly regrettable to see so many sincere souls being cut off from the True Light. But, after all, a diffused light is better than darkness. And we must be glad to see this yearning deepening even when it has been led astray by a mistaken religious sentiment; for now, a tide of unbelief and rationalism is threatening all religions alike.

The North will not survive the attack made by communism on Buddhism as on all other religions. Neither as an organization nor as a doctrine is this cult prepared to resist communism, and already it may even be said to have disappeared. Whether or not this is so, we should not underrate the rivalry which Buddhism develops against Catholicism—but neither should we over-estimate it.

As for Confucianism, everyone knows it is more a philosophy than a religion. Among the elite of Vietnam it returned to favor around 1940. But the movement does not seem to have outlived the outbreak of revolutions, turmoil and war in Vietnam. Actually, only a minority of spiritualists keep up the study of Confucianism, and it does not seem that the teaching of old-time Masters can win an audience among the rising generation; the young turn rather to the future.

Confucianism and Traditions

We cannot conclude from this that Confucianism has seen its day. It remains an essential element in Vietnamese education. It continues to act by refraction on the habits of thought and judgment commonly accepted and handed down from generation to generation. It continues to govern the life of men and of families; it maintains spiritual coherence among this people as age succeeds age. And from time to time, a reference to this teaching, a proverb perhaps brought up by the father of the family or by some old professor and still welcome respectfully by the young, tightens up the spiritual dependence of this people on the old Chinese sage. No serious humanities are possible for the Vietnamese without the study of Chinese characters, and of the Chinese thought of past ages. That is why we may think that Confucianism does not depend only on the history of philosophy, and that, for a long time yet, it will be in demand for the formation of men in the accomplishment of their destiny.

But we may also think that the more time passes, the more apparent it will become that Confucianism, venerable though it may be and valid in certain aspects, is incapable of solving all the questions raised by the

complexities of modern life and the aims that determine the aspirations of the people of to-day. And that is where Catholicity could and should enter since it alone is capable of correcting, of bringing up to the mark, of completing Confucianism. This will not be clear sailing, for if the Gospel has the means of reassuring conservatism in some respects, it has other points which will upset them too. The Gospel is a revolutionary ferment and turns upside down many perspectives on the natural plane. This revolutionary side seems to escape many Orientals who are in too much of a hurry to rejoice over the apparent agreement between the Gospel and the traditional thought of the East, especially in what concerns the family. They do not seem to see clearly enough the master stroke which founds the family in the Sacrament of Matrimony. making children the possession of God as well as of the parents.

In any case, neither Confucianism nor Buddhism is a serious threat to Christianity, nor yet an insurmountable barrier. On the contrary, Confucianism, by settling the Vietnamese soul on a basis of rectitude and honesty, is a foundation that Catholicity can build upon.

The only remaining objection is that the Church drives the children away from the altar where the memory of their ancestors is perpetuated, thus breaking the link with the past and the cohesion of the family. But that reproach does not hold for anyone who takes the trouble to think a little. For to tell the truth, modern life, the education that the child receives at school, and the appeal for a more independent life, are much more serious threats to the solidarity of the family. And finally, Catholics are seen as the only, and as the true, defenders of the family unit; for Catholics, in refuting the Confucian idea that the family has a sacred right to be hermetically enclosed, makes ample compensation by giving it a truly sacred basis. Who, then, better than Catholics, can find the formula for family freedom, harmonizing happily the aspirations for an individual life in the midst of a community desiring to avoid mere individualism? It is true that in the more modern home, ancestor worship is either losing ground, or remaining only as an inheritance and a tradition no longer much believed in.

Other Religious Cults

In the rivalry that other cults raise against Catholicism, Protestantism alone remains a rival whose importance should not be minimized.

It was only about 1884 that the French Protestant Church sent its pastors to Vietnam. They gradually began to expand but without much success. American Protestant pastors came in their turn, but the authorities of the time looked on them with suspicion, fearing American influence. The mission soon began to translate and to distribute copies of the Bible, and then founded some schools for the study of Scripture. In 1915 a few of their converts were already found in the Imperial Court, and this put the Protestant Church on the watch. In 1927, at the time when the Vietnamese Protestant Church was claiming independence, Protestants already numbered about five thousand; and in 1937 statistics showed thirty Protestant pastors and eighty-five centers

for preaching. It was about that time that they began, with a fair amount of success, their work of penetration among the mountain peoples of the Upper Region; promises of material succour doing as much good as the preaching.

Among the Vietnamese, Protestantism is not a serious rival to Catholicism either. The religious sentiment of the Vietnamese, used to its bonzes and to their celibacy, as well as to the chastity of our priests, is rather keenly offended and shocked at seeing a minister of religion and of the supernatural with a wife and children, divided between the cares of the apostolate and of the family. Often, it is only with a great deal of reticence that he confides in such a person. Perhaps that explains why Protestantism has penetrated neither deeply nor widely into the Vietnamese masses. Besides, the Vietnamese is struck and drawn by the grand ceremonies that he finds in the Catholic religion but which are lacking in Protestantism. Protestants have drawn a greater following among the mountain peoples who are more backward and whose sense of judgment is more elementary. But, there again, we can hardly speak of its being deeply rooted, for whole villages that had embraced Protestantism are now passing over to the Catholic Church.

An examination of the permanent data of how the Vietnamese react to the preaching of the Gospel has, then, from the religious point of view, some grounds on which to base optimism.

Colonialism and Communism

If we pass now from the religious domain and the question of possible rivalry from other cults, to the secular domain, we find other components which arise from the history of the country.

The first was the French conquest, and the colonial era. The difficulty which constantly hindered the missionary effort was expressed under the form of a decisive objection: To accept the Catholic religion is to follow the French: the Catholic religion is a Western import, and it is this which has caused the loss of our independence.

This objection had very little influence on the lower classes of the population for whom patriotism is essentially attachment to their lands, to a pattern of life, to a human culture—these are changeless realities amid the fluctuation of regimes. Nor did it hold water among the educated classes who had broader views on the general history of the world, or who had been able to leave their native soil and view the world at large. They were able to set aside the prejudices of others and to judge Catholicism in a more objective way.

Intermediate between the masses and the intellectual elite, the population in the towns joined with the very big majority of the Vietnamese who had gone through school, and these were palpably affected by the loss of their political independence. Their more complicated patriotism claimed autonomy as an indispensable condition for the subsistence and the honor of their mother country. Things were in this state when the Catholics themselves, especially during the years which immediately preceded the proclamation of independence, felt disturbed, and had accusing fingers pointed at them by the nation in general — blamed for hav-

ing sold their country, either by direct collaboration or by their spiritual connections with the ruling classes — and a veritable inferiority complex developed and spread among them.

But colonialism had died and the Church remains. The majority of the ecclesiastical districts have been taken over by Vietnamese Bishops and clergy. Foreign priests still remain in Vietnam; but the great variety of their foreign origins, besides bearing witness to the Catholicity of the Church which they represent, forces the non-Catholic Vietnamese to see in the Catholic Church an administration which places men of any origin in every degree of the hierarchy. The people want to stay Vietnamese, but they also desire to share more and more in the community of peoples. In that Catholicism can bring the perfect answer to their desire. If a Vietnamese, when sharing in a Catholic religious rites, has less and less the impression of being ill at ease, he has the equal satisfaction of seeing himself as part of a vast, brotherly community on a world scale, in the bosom of the Catholic Church.

A final opponent, but a dreaded one, is atheistic materialism, or communism. Before the Conference at Geneva, the Communists throughout the country had made themselves enthusiastic propagandists of a new humanism, which would be atheistic. With a tranquil coolness, an imperturbable power of assertion, and that total absence of critical temper and of conscience which characterizes them these promoters of the new religion went everywhere. They spread slogans whose intellectual poverty would make some smile, but which were leaving their mark on the docile masses. There was the vague feeling that a vital truth was contained in those slogans: "Religion has had its day; the age of a new religion has come—that of science and of technique. Man will fulfill his destiny by working collectively to bring the evolution of matter to its final stage."

Even the intellectual classes felt the effect of that propaganda; not that they were convinced by these primary affirmations, but because they were led to call in question a human culture which seemed to end too often in producing selfish, incapable citizens.

It is no use trying to hide the fact that among the generous students whose hearts and minds are still immature, communism can be a great persuasive force.

In the North, where the *People's Republic* has already been established, communism is forcing its ideology on the masses. Until now, we have had only a few defections from religion.

Meeting the Challenge

Communists are trying to infiltrate everywhere in the South and their aim is to form a core of adherents in organizations and institutions. But the conservatism of the masses has been violently jolted by an ideology which upsets all the old traditional ideas, and overthrows everything in its passage, with the excuse that it is preparing a new world. They know now that the Catholic Faith professes a doctrine, and as an institution, offers an organization that can cope with communism. This explains why communism, in settling over Vietnam, has turned the tables

on itself and provoked conversions and requests for instructions. The population, over-loaded with taxes and levies of every kind, and reduced to extreme proverty materially, wishes to cling as a last resort, to something that will last, and so they turn to Catholicism which promises happiness in eternity.

But this does not give us the right to conclude, unreservedly, that Catholicism has all the trump cards in hand. Why? First of all, it is annoying for some nationalists, and not the least influential among them, to have to admit that they must count on the support of a religion which they themselves do not profess. Next, Catholics have themselves only too often provoked, anticlerical reactions, because, instead of appearing in the nation as a spiritual family, they have frequently shown themselves biased and even actively aggressive. Those at the head of temporal affairs felt in that a threat to their own authority. They were angered at churchmen for taking a hand in state affairs. Of course, we must not judge indiscriminately, and we are forced to render homage to the "defenders of the City" who, in troubled times, have had the courage to take in hand the wheel that the pilots had abandoned. Nevertheless, it still remains urgent that Vietnamese Catholics carefully draw the line between the two domains, that they act as Catholics in temporal activities, and that they refrain from claiming that as Catholics, they must keep clear of politics, or that Catholics battle only for the Kingdom of God. They will thus radiate the Faith in a country which, quite clearly, is feeling its way towards God.

These seem to us to be the perspectives of the apostolate in Vietnam — the obstacles that it will meet, but also the really valuable help that will find in an atmosphere well-fitted and ready to receive the seed of the Gospel. The prospects are immense. God grant that they may be realized.

Methods of Apostolate

In face of such crowds waiting at the door of the fold until someone opens it and welcomes them, it is hardly necessary and indeed hardly possible, to work up a great deal of propaganda to attract the pagans. The problem is rather to find and enlist help for the giving of instructions, a personnel who will prepare the Catechumens for Baptism, and then help to preserve their spiritual life. It is also necessary to find or to construct buildings, very modest ones of course, which could act as assembly rooms and be used for public prayer. People cannot always gather under the vault of heaven, especially during the rainy season, or when the great Eastern sun burns like a furnace. Remembering the communal character, of Catholic worship, more outstanding here than elsewhere, it is this last point which constitutes the most acute problem. Within about nine miles, as many as twenty-seven churches may be counted in an agglomeration of refugees. Accommodation is our problem, much more than the spreading of propaganda to attract the crowds.

There exists in Vietnam an organization of catechists, devoted to giving instructions to pagans and to Catholics, but its members are overworked everywhere. There were 1,160 of these catechists in the Saigon vicariate last year, and in proportion they are just as numerous elsewhere.

They give the basic instructions first, and then the priest checks up as a final control.

In the Vicariate of Qui-Nhon, where the requests for instructions are very numerous, the Bishop has had to found a special organization to come to the help of the clergy and the regular catechists. During the summer vacations, he appealed to groups of priests and to professors in the seminaries, to form militant volunteers among their students, and to prepare them for this new and urgent ministry. The priests came, together with their seminarians, and organized in different places, circles of young people for intense sessions of formation lasting three, four or five weeks. The Redemptorists, professors and scholastics, were expected to cover a dozen villages, according to the Bishop's project; the Franciscans had one village and the Dominicans one town. Even during their training period, while still under the direction of the priests and seminarians, these four hundred militant youth were sent into pagan centers. In one place alone, within two months these young people were able to win over 3,084 non-Catholics. The Vietnamese, generous by nature, can often devote himself admirably to a cause. Thus a young government official, from a wealthy family, volunteered to be the apostle to eight villages. He will soon be able to present 2,500 catechumens for Baptism, while preparing others. A middle-aged man (over sixty and father of eight children who are all Carmelite tertiaries) set out on an "apostolic" round, 540 miles from his home, for twelve or fifteen months. Needless to say, every available and willing man is employed.

The traditional methods of penetrating the pagan mass are in use here as elsewhere. An appeal to the usual confraternities of Catholic Action is made to assist the priest. The Legion of Mary deserves special mention for it has given evidence of a truly admirable zeal and tact, and it has obtained outstanding results both in the number of its converts and in the unexpectedness of its victories. The other sodalities—the Catholic Mothers, the Tertiaries, etc.—have also worked with enthusiasm and determination.

All this work is strongly supported and pushed ahead by an intense crusade of prayer. That aim has been especially entrusted to the Croises (Knights of the Blessed Sacrament). So, to stimulate the zeal of these little ones, the Bishop of Saigon has asked each Knight to keep a sheet of paper on which is written the name and address of either a family or a group of families, for whom he promises to pray very specially every day, particularly at his Holy Communion. With these little ones, a very definite objective helps stimulate their zeal.

Numerous reviews, exclusively religious or with a Catholic inspiration, and tracts of every kind, also carry the Gospel message into these circles.

If much has been done, we must not forget the fact that much is still to be done. More hands are needed to gather the harvest, more voices to bring the Good News. And we need more and more grace—which the Lord is always ready to give, but for which we must ask—to awaken souls. Yet, we may already say that this country is worthy of the lovely name that Pius XI gave it when he called it the eldest Daughter of the Church in the Far East.

Father Jungmann's masterful treatise on catechetics will soon become an indispensable handbook for missioners —

HANDING ON THE FAITH

— By Rev. John Hofinger —

FOR years the catechists of the English speaking world have eagerly awaited an English translation or adaptation of Father Jungmann's Handbook of Catechetics. The first German edition was published in 1953 (Katechetik, Freiburg i.Br., Herder), and in 1955 "Lumen Vitae" in Brussels presented a French Edition. But only after the publication of the English adaptation will this masterpiece of modern catechetics get a chance to exert its full influence in mission catechetics. Thus we missioners are obliged to Monsignor Anthony Fuerst for giving us this English adaptation of Father Jungmann's handbook. But in using this book missioners must keep in mind that the adaptation was made for the catechists of the United States, and not for the missions. Although the book was mainly composed for Priest-Catechists in German speaking countries, it has in fact very much to offer for a more efficient and more timely catechetical apostolate in missions too.

The Shift from Method to Content

Father Jungmann himself sees the characteristic quality and special task of his book in the emphasis given to material catechesis, that means to the content of catechetical instruction. In order to equip our catechists well for their great apostolate we have to train them in more than just the techniques of teaching. A catechist needs more than a method. He needs, above all, a striking religious insight into his vocation as God's messenger and a thorough understanding of Christian doctrine as the message he has to proclaim. The English edition expresses this genuine kerygmatic attitude of Father Jungmann's book very well even in the title: "Handing on the Faith." It is in fact the first handbook of modern catechetics in which "the switch to content," to a preoccupation with the catechetical material" has been "made with full knowledge and deliberate intent" (Preface). This fundamental position marks the whole work, but it comes to light mostly in the chapter on the "Catechism."

Father Jungmann knows that catechists need more than practical directions, and in his goal to blaze the trail for catechetical development, he strives to help them to understand and to appreciate the very aims of modern catechetics. From this point of view the tripartite appendix belongs to the most important parts of the book. Jungmann, master of the art of going back to the beginning, treats successively the "Apostles Creed," "The Kerygma in the History of the Pastoral Activity of the Church," and finally, "Kerygmatic Theology." He exposes, with simplicity and clarity, the content and structure of the primitive Christian message (kergyma); he outlines its successive adventures

in the course of centuries, and deduces from them the pastoral task of our times: "The Restoration of the Kerygma to its full Power and Clarity is therefore a principal task of the modern pastoral work" and for the missions, he surely would add, "and of the missionary apostolate."

In the appendix Jungmann gives, in fact, a summary of the fundamental statements of his book *"Die Frohbotschaft und unsere Glaubensverkundigung"* (The Good News and Our Preaching). It appeared in 1936 (Regensburg, Pustet) and had caused, perhaps more than any other book, a revision of the content of catechetical instruction. It contributed in a decisive manner towards the development of the first period of the catechetical renewal, centered on method; and the second, centered on content. Since this important book of modern catechetics was never published in English, the summary Jungmann provides in the appendix of "Handing on the Faith" is of special interest to English speaking catechists.

The Kerygmatic Task of Theology

The switch to the content of catechetics requires in its turn a kerygmatic conception of theology. What Jungmann is asking for is in no way a new separate branch of theology, having a precarious existence side by side with scholastic theology, but simply a more kerygmatic orientation of theology: a genuine Christian theology which is fully aware of its task in the service of Divine revelation and Christian life. Wherever Christian theology is understood and consistently cultivated as the explication of Christian revelation, which is God's message of our salvation in Christ, the goal of kerygmatic theology is actually realized in its essentials and we can drop the term entirely. In order to eliminate any misunderstanding it is better "to avoid the term kerygmatic theology and to speak of kerygmatic orientation of theology." In this field much has been accomplished in the last years and still more remains to be done, particularly, a more kerygmatic orientation of the theological courses in the seminaries. The training of future priest-messengers depends on this, and unless it is carried out there can be no way of reviving kerygma in the whole Christian preaching, as the present state of Christianity so urgently demands.

Father Jungmann did not write his book for missioners, he does not even specifically mention "mission." But the consequences of his principles for an adequate training of missioners are evident. Are not missioners in a most special way called "to announce among the Gentiles the good tidings of the unfathomable riches of Christ, and to enlighten all men as to what is the dispensation of the mystery which has been hidden from eternity in God" (Eph. 3:8-10), viz. the joyful message of our salvation in Christ? But how can we expect that they proclaim this message as they should, if their training did not make them fully aware of the unfathomable riches which they have to transmit?

Method is Also Important

The emphasis which Jungmann's book lays on the content of catechesis does not mean that we are allowed to leave in the background the question of method. Jungmann himself, did not minimize it. In the preface of the book he expresses his appreciation of the advances in the field of catechetical method made during the first

decades of this century: "What former decades have achieved only at great expense of labor and of time can now be shifted and evaluated with the calm which distance in time can alone guarantee. These achievements of the pioneers of modern catechetics deserve not only our sincere admiration, but they are to be incorporated into an integral concept of the subject which spells out the task of bringing the glad tidings" (P. ii, iii). By its balanced evaluation and its mutual integration of both the methodical and the kerygmatic aspect of the catechetical apostolate Jungmann's book has become the handbook of catechists for the second phase of the catechetical renewal.

Father Jungmann composed his book primarily for Germany, the classical country of catechetical renewal, where since the beginning of this century an ever growing powerful catechetical movement strives for the improvement of catechetical methods. They did it so successfully that the second Catechetical Congress which was held in Munich in 1928 could be considered as the crowning conclusion of the methodical renewal. "The questions concerning method were to a great extent settled at this Congress." Nevertheless Father Jungmann considered it as worthwhile and even necessary to deal with these questions carefully in his handbook which was composed in 1953. More so will it be absolutely necessary to deal with these questions in mission countries, where until now catechetical activity has been poor even from the "method" point of view.

We cannot but admire Jungmann's exposition of the leading principles of the catechetical method. His first care is to put forward the elements which are more or less needed for all religious instruction. He speaks decisively of "the one" method which permits and even requires a variety of applications according to the matter on hand.

Method is More Important Than Methods

It is precisely the great progress in methodology during the last decades which bring with it the danger of splitting religious instruction into a multitude of particular "methods," so that instead of one method, we end in a catechetical method. The various methods can be justified in themselves, but as soon as we lose sight of the first principles of any solid instruction, we are laboring, like an artisan, with a method we have just forged for ourselves. On the contrary, the thorough knowledge of the leading principles which are derived from an insight into the meaning and into the process of human learning and information, will enable the catechists to use and to measure particular methods and techniques of teaching, since all these methods and techniques obtain their value and applications to different catechetical situations from leading principles.

Solid knowledge of the principles of catechetical method is still necessary if—as we find the case so often in mission countries—a methodical revival is called for or if we want to teach lay helpers the principal elements of catechesis. In dealing with lay helpers especially, any overstressing of particular methods and, in connection with it, any lacking of the necessary insight into the essentials of a solid catechetical instruction would result in deplorable catechetical dilettantism and formalism.

Father Jungmann does not deny, of course, the possibility and necessity of various forms of religious instruction. But he lets us understand that all different forms are modifications of the one final method; modifications according to different catechetical tasks and subjects. First he demonstrates the catechetical method with the "classical exemplification of catechesis: namely, catechism-catechesis." With his customary skill he gives a genetic exposition of the inductive method which, in fact, was first developed in connection with catechism-catechesis. Then he presents the basic formulation of this method which we have in the so-called method of Munich and which is by its nature open to further development. It has to be "vitalized" through the "principle of activity" and by the "principle of personal experience." Finally he shows this method in its essential points which can be applied to other subjects as the Bible, Church History and the Liturgy.

Do We Need New Catechisms?

By far the longest, and certainly one of the most important chapters of the book deals with the catechism. The chapter had been written two years before the new German Catechism was published. One can say that this is the first catechism which follows in all essential points the principles laid down by Father Jungmann (for details about the English edition of this catechism cf. Mission Bulletin, 1958, p. 554). In the last few years, even in mission countries, more and more are becoming convinced that the catechisms now in use are in need of a revision. But sometimes one tries to bear with some modification of the present catechism. Whoever agrees with Father Jungmann's principles will scarcely feel satisfied with such a compromise. Yet his chapter on the catechism does not express any private opinion of the famous author; it simply presents in a substantial manner, the common doctrine of modern catechetics.

Here, again, he bases the correct approach to the problems of today on an historic reflection of the origin of catechism and its development in the past. In order to find the right solution for the future we need above all the right attitude towards the heritage which was handed down to us through generations of Catholic tradition. But readiness to learn from the experience of a rich and great history has to go together with the clear insight into the fact that not everything we find in Catholic practice of the last 100 years is inseparably connected with Catholic faith and life. In order to serve Christian faith and life most efficiently in our times, perhaps some similar far-reaching changes as found in the past may be needed. In the light of the catechetical history it is fully understandable that Jungmann first asks whether a catechism as a systematic exposition of Christian doctrine is really necessary for a solid religious instruction in our times. He gives a positive answer to this important question insofar as the educational possibility and even the necessity of such a systematic exposition of religious instruction determines, to a very great extent, his recommendations for the correct form of the catechism.

How to Shape the New Catechism

With regard to the structure of the catechism, Jungmann expresses himself with his usual reserve, but clearly in favor of a so-called "Lesson Unit"

catechism of "exposition." In this kind of catechism the catechetical material is carefully divided into lesson units; each of which contains the presentation of the subject in the form of a short narration, its explanation, and application. The most renowned example of this type at present, is the new German Catechism. We have already published a sample lesson of this famous catechism in the Mission Bulletin.

The fundamental reason in favor of the "Unit Lesson" catechism is that it obliges the untrained or perhaps less willing catechist to follow the true catechetical method. This arrangement is especially valuable where a number of catechists are not very certain of the use of the inductive method. A catechism of exposition is chiefly meant for school, or school-like, religious instruction, such as in a catechumenate. In missions sometimes, special reasons may exist which recommend or even postulate that besides the catechism of exposition a second type of catechism be developed, which would briefly and impressively give in the reviewal form of questions and answers the most important truths of Christian doctrine.

What was significant in Jungmann's own attitude, and as important for a timely revision of our present catechisms is his statement: "More important than the questions dealing with the external form of catechisms are those which are focussed on its internal structure, on the choice and the arrangement of Christian doctrine, by which it can best fulfill its task of transmitting the "good news" of faith. Increased knowledge and fuller experience have awakened us to the realization that reform in formal methodology had not be able to complete half of its task. V must become more radical, we m more and more, so to speak, turn the left and daringly attempt to ap the so-called new method: "materi kerygmatic." After this fundamen statement Father Jungmann shows detail what such a re-arrangement the catechetical material would mea In this the new German Catechism the best illustration of the princip stressed by Father Jungmann.

Some Minor Items

Throughout the whole book author remains conscious of the spe problem of modern catechetics wh he expresses very well in this wa "To announce the word of God eff tively in this day and age, so no with empty sound and so victimi by greedy subject matter that it become deafened to voices fro higher world" (preface). Thus whole book, although composed Christian children in Central Euro adopts basically the missionary titude even without mentioning The missionary reader will notice in many particular items of the bo Among others the following secti seem to us to be especially of h missionary value: Teaching Education with its emphasis on formative function of the catechet work; The Basic Catechism dea with the minimum of religious kn ledge and dispositions which we n ensure that all catechumens acqu Concentration on the deci points of our Christian message unifying and formative power of ligious instruction; Christian doct and Child in the catechesis with enlightening distinction of right wrong catechetical adaptation.

The missionary who keeps in mind that the book is not written for the missions will in no way be surprised if, here and there, he comes across directions which originate from quite a different catechetical situation than that encountered in the missions. The most significant example of this kind may be Jungmann's attitude with regard to the lay catechists. He has always welcome the collaboration of lay teachers, but considers the priest catechists as the normal solution. Every missioner know how much the catechetical situation of Central Europe differs in this particular point from that of the missions or even from that of the United States.

Missioners will be glad to find in Jungmann's book a well selected references to the best literature on all important aspects and problems of modern catechetics. It is very significant that the quoted articles are to be found to a large extent in "Lumen Vitae" and "Katechetische Blatter." That gives the missioner a hint from what source he could procure the best information in the large field of modern catechetics. In preparing the English adaptation Mgr. Fuerst was in a rather difficult situation in regard to the references of English literature. Sometimes it was not easy to find English books or articles which followed the same line, although they may deal with the same subject.

No missioner will study Jungmann's handbook of catechetics without obtaining some advantage for his missionary apostolate. That does not mean, the book in this form could be considered as the handbook of mission catechetics which we will have need of in our time of fast growing catechetical interest and activity in the missions. But it could be relatively easy to work out a good handbook for the missions by taking Jungmann's book as the basis for it. For the catechists in the missions Rev. Hans Staffner, S.J., prepared last year a first rate pamphlet *The Art of Teaching Catechism*, ten thousand of copies have of which already been distributed among catechists. We published the whole context in the Mission Bulletin, and the English original has been published by the Pushpa Publishers in Nagpur, India. Another English edition and a Chinese translation have been provided by the Catholic Truth Society in Hong Kong. Father Staffner's booklet is in no way an exception of Father Jungmann's book, but it shows the same approach to Christian doctine. In a simplified form, it answers to the urgent needs of our catechists. Catechists who want a more developed exposition of catechetical method, well adopted to their special needs will find it in the booklet of Rev. K. Cronin, C.M., *Teaching the Religion Lessons* (Paternoster Publications, London). But Cronin's exposition does not show as well as Staffner's pamphlet the intimate relation between method and message.

Many missioners who do not understand German may be interested in acquainting himself with Father Jungmann's book on "The Good News and Our Preaching" (*Die Frohbotschaft und unsere Glaubensverkundigung*). In 1938 an American Jesuit, now Professor of Theology, prepared for his private use a quite comprehensive summary of this book of the kerygmatic renewal. His text is now available in mimeographed edition: The Good Tidings and Our Profession of Faith. Institute for Mission Apologetics, Manila (Price: 1 Peso or $0.50).

Conducting doctrine courses by mail has proven worthwhile in Malaya, Philippines, Indonesia, Taiwan, Vietnam and Thailand —

Religious Instruction By Correspondence

— By Most Rev. Charles Van Melckebeke —

IN most countries of the Far East, in Catholic Philippines or Japan alike, there is a dreadful lack of priests. Missioners ask themselves anxiously in what way could they tend the Faith of their Christians and neophytes and at the same time bring the light of Christ to non-Catholics. To hurry through the catechumenate course does not pay. A catechumenate hastily conducted does not develop good Christians. One so formed cannot fulfill the promise made at Baptism to lead a Christian life. The sincere convictions, needed as the foundation of a new way of life, would be lacking in hastily trained neophytes.

Private instructions to catechumens, although given in their family circle, in order to widen their influence, remain a slow method of conversion. This time consuming method handicaps the pastor in his parochial activities. Many a priest has dreamed of the day when he could devote himself exclusively to the care of his flock, leaving it to assistants to plant the seed of Faith in others. Alas! competent and well formed catechists are rare and costly. Religious instruction by correspondence seems to be the only answer as an economical and time saving method of religious propaganda.

The advantages of such an apostolate are numerous. First, it saves time and personnel. If such a course is well organized, a single priest can easily reach three to four thousand students annually. As a matter of fact, the priest in charge will be kept busy only in directing and controlling the steady flow of correspondence. He will be responsible for organizing the propaganda and answering the private letters directed to the spiritual director, and thus find time to help in a parish or to take care of a religious community.

Secondly, it is economic, and taken as a whole, the general cost per student does not exceed one US dollar. It is a consoling thought when one finds one's outlay of money bringing such a heartening response. Local resources and gifts help in providing the necessary budget for such an undertaking. We will see later how the students themselves contribute in some cases.

Thirdly, the correspondence method apostolate reaches a greater number of the population. Poor and rich, whether living far from or close to the mission, can all profit by it. Thanks to translations into the local dialects the correspondence apostolate has ventured into mission fields until now unresponsive. Our readers could imagine the magnificent results of such a correspondence if written in the chief dialects of the Far East. It could easily reach forty thousand

students. Yet most of these correspondents are pagans who are willing to learn more about religion while those desiring Baptism or those already baptized will want to further their religious knowledge. With a budget of US$10,000, ten priests could easily direct these forty thousand students.

Beginnings made in Singapore

Since June 1955 such a correspondence course has flourished in Singapore in both Chinese and English, and the seventh edition of 3,000 copies is still going on. Reports made by Father Wille C.I.C.M. on March the third, and given here, cover the year 1958. The content of the course consists of thirty-two lessons to be explained within the year with one instruction given every ten days. The first ten lessons are apologetical, and give the *fundamental truths* concerning Religion as a whole and the Catholic Doctrine in particular.

They are as follows: 1) Does God really exist? 2) Do you have an immortal soul? 3) Should you practise Religion? 4) Do you look for the true Religion? 5) Are the Gospel trustworthy? 6) Is Jesus the Messiah and the Son of God? 7) What Church did Jesus establish? 8) Is the Catholic Church the true Church of Christ? 9) Who is the Pope? Can he make mistakes? 10) The Church with regard to the Bible and Tradition.

The most important points of our Catholic Doctrine are given in the seven following items: 11) I believe in God the Father, Creator of Heaven and earth. 12) The fall of man—the Promise of a savior. 13) Jesus Christ, Our Savior. 14) I believe in God the Father and the Son and the Holy Ghost. 15) Does "sanctifying Grace" mean anything to you? It is to be noted that the following two items are placed at the end of the course but belong to the Creed. Their positions are justified by the fact that they are the conclusion of the "Last Things" of the entire Christian Message. 31) What happens at the time of death? 32) From Purgatory to Heaven.

The *Law of God* is explained in the following eight items: 16) What is sin? 17) Thou shalt love the Lord thy God with thy whole heart. 18) How should I keep the second and the third commandment? 19) Honor thy father and thy mother. 20) Thou shalt not kill—what does it mean? 21) The two commandments concerning Holy Purity. 22) What is the meaning of the 7th, 10th and 8th commandments? 30) Features of a Catholic's daily life, and the last seven lessons show *the helps* which the Catholic Church provides for man's salvation: 24) What happens when you are baptized and confirmed? 25) The greatest gift of God: Holy Eucharist. 26) Receiving Holy Eucharist and taking part in the Mass. 27) The Sacrament of Penance. 28) What is meant by "Holy Orders." 29) Christian Marriage.

Let us now say a word about the apologetical explanation. It seems that its length is out of proportion with the rest of the course. This section has been enlarged in order to remedy a serious problem created by the type of religious education given in the schools of Singapore. Many students receive in private or governmental schools an instruction in the Bible because it is included in the curriculum of studies. But in most cases the Bible is studied only as sub-

ject matter for examinations i.e. *"ratione scientiae."* It is not instruction to govern one's life. The teacher does not want to interfere with the religion of his students and therefore explains the Bible only as a book that every learned man should know. The result of such a procedure is the lack of personal experience in religious knowledge. Therefore, the whole doctrine should be explained again as a personal investigation corresponding to problems of life and on the same basis as the solution given to modern problems.

The procedure in taking the course is explained in the letter of instruction. It reads as follows: "Dear friend...: I wish to give some practical information about taking these instructions. They will be sent to you at intervals of about ten days and need not be returned. Please read them carefully. On the last page of each instruction you will find simple to understand after having read the instruction. This test is de- a test-sheet, containing some statements which, I suppose, you will find signed to help you and us determine how well you understood the instruction, so that we may give further explanations when needed. In filling out this test-sheet, you may use the text of the instruction freely.

"We ask you to return the test-sheets after every fifth lesson. Please tear the test-sheets off, put them in the envelope that will be sent to you for that purpose, and mail it. You may do so by ordinary mail. If there is anything that you want to add to your answers, feel free to do so.

"In correcting your tests and in answering your questions, we would like to be guided by information which you can give us by replying to the questions on a card which will be sent after having received your first test-sheets. We will be able to work better with you during this course if we are better acquainted."

Let us sum up the steps taken in this course. First a study of the doctrine given by a small booklet and followed by a questionnaire. These questions and answers which survey the lesson received oblige the students to work personally on the matter, and a second step forward is made toward a more personal knowledge of the students. The door is opened to private discussions which are more fruitful for them than the general questionnaires. Before giving the results of such a course, let us see how it was organized.

The Organization of the Course

At the beginning of the year, an advertisement for the "Religious Instruction by Correspondence" was inserted, for one copy only, in the leftist Chinese Daily: Nan Yang Je Pao, (70,000 subscribers). An unexpected result was obtained by 329 replies. Fifteen days later, the same advertisement was published in another leftist Chinese Daily: Sin Chew Jit Pao, (30,000 subscribers) and 388 replies was received.

At the end of the year the advertisement appeared in the English Daily: Singapore Standard (20,000 subscribers) and obtained only sixty-four replies. A month later, it appeared again in the "Straits Times" and brought forth 304 replies.

Accounting: Printing of the booklets—55,000 copies in Chinese; 39,000 copies in English—US$1,566.66;

Stamps for Postage—$719,66; Envelopes for Certificates—$321.00. Bureau expenses—$27.66; Payment for advertisements in the papers—$86.33; Total—$2,721.31.

Number of Students: From January 1, 1958, there were a total of 2,280 registered; in the Chinese section—1,330; in English section—850. During the year 1958, a total of 796 students finished their course; in the Chinese section—441; in the English section—335. At the beginning of the year 1959, there were 2,095 students registered; in the Chinese section—1,450; in the English section—645.

Details of results obtained by the Singapore Bureau: 1) Among the 885 persons in the Chinese section who followed the Course in 1958 and who could have completed it, only 441 actually finished it; (50% average). Out of the 441 mentioned above 151 are Catholics (30%); 289 are non-Catholics (66%); 3 were baptized; 187 expressed their wish to be baptized. 138 asked for an introductory letter to a priest; 7 had no permission from their parents; 18 were undecided; 31 said nothing about Baptism; 50 did not express their wish about an introductory letter.

2) English section during 1958: Among the 811 persons who followed the English course during 1958 and who could have completed it, only 355 actually finished it, (44%) Out of the 355 mentioned above there are 106 Catholics and 249 non-Catholics. Concerning the latter, 23 were baptized; 139 expressed their wish to receive Baptism; 65 asked for an introductory letter to a priest; 54 were already in contact with a priest; 20 did not obtain the permission from their parents; 29 were undecided; 34 said nothing about their Baptism; 24 did not ask for any introductory letter.

We can compare these results with those obtained in Taiwan as reported by Father Cremer C.I.C.M. in Taipei. The Chinese course printed in Taipei, (Second edition), had 9,000 subscribers.

Expenses were as follows: printing of Chinese booklets—$1,115,55; Stamps for Postage—$65.11; Payment for advertisement in the paper—$103.60; Bureau expenses—Salaries—$300.00; Total—US$1,589.97.

At the beginning, Missioners were almost alone in paying the expenses but they ran out of funds. A few are still paying for pagan students in their district. Nowadays, the recruiting is made through monthly advertisements in non-Catholic papers. It has resulted in a higher percentage of pagan students than last year.

The first three lessons are sent free of charge. Then students are requested to contribute $10 N.T. (US 25 cts.) to cover 50 per cent of the general expenses. Among those who do not pay, a good number were only curious but not seriously interested. It would have been a waste of time and money to go on sending them the material.

During the year 1958, a total of 7,246 booklets were sent. Taichung Catholic Center alone received 5,000 copies. At the end of the year, 1,521 students had completed the course and 1,240 were still following it. About 350 letters are received weekly. A team of three catechists and two helpers is in charge of sending and correcting the lessons. The advertise-

ments which were carried in the papers were too costly, so catechists and Catholic Actions groups took the matter in hand and succeeded in bringing in an even greater number of subscribers than those attracted by the newspaper ads.

Missioners who handle both the distribution and correction were sent 746 copies. The Hua Ming Press of Taipei received 1,500 copies. Of this last group the results were rather consoling as 423 students completed their course and asked for an introductory letter to a priest, while others were already in contact with a missionary.

In conclusion let us say that this "Religious Instruction by Correspondence" has proved to be successful. Reports from Manila, Saigon, Djakarta, Makassar, Kuala Lumpur and Bangkok, were very optimistic. Such an undertaking depends in large measure upon the active participation of our Missioners. Our hope is that this small survey of the true situation will encourage many to join in a movement so adapted to our modern times.

SURVEY OF RELIGIOUS INSTRUCTION BY CORRESPONDENCE

SECTORS	LANGUAGES	PRESENT STATUS	NUMBER OF STUDENTS	NUMBER EXPECTED
Singapore	Chinese	Conducted since 1955	3,500	7,000
Singapore	English	Conducted since 1955	2,000	4,000
Taipei		Conducted since 1957	6,000	9,000
Hong Kong	Chinese	Prepared		4,000
Hong Kong	English	Prepared		2,000
Saigon	Vietnamese	Planning Stage		
Cholon	Chinese	Conducted since 1957	1,000	3,000
Bangkok	Siamese	Planning Stage		5,000
Kumbakonam	Tamil	Prepared		3,000
Kuala Lumpur	Tamil	Prepared		2,000
Djakarta	Indonesian	Conducted since 1959	1,000	4,000
Makassar	Dutch	Conducted since 1956	400	
Makassar	Indonesian	Conducted since 1956	1,600	2,000
Rangoon	Burmese	Planning Stage		
Himeji	Japanese	Planning Stage		
Seoul	Korea	Planning Stage		

Despite an increasing 'internationalism', adaptation to strong local and national customs is required in all mission lands —

THE QUESTION OF ADAPTATION

— By Rev. Parmananda Divarkar —

IN a previous report (Mission Bulletin June 1959 p. 564.) we described the rewarding results obtained among our young people here in Bombay, India, from the celebration of Community Masses with full congregational participation, and from other functions and ceremonies (some of them being Christianized local customs), all of which have helped to foster the 'sense of belonging'. We have also indicated in which direction, to our mind, further progress could be expected. We shall now continue the subject from this point.

In our city, as throughout India, religious observance among Catholics is at a very high level. Visitors are astonished at the attendance at Sunday and even daily Mass; devotions of various kinds always draw a crowd, and though we are a small minority, the general movement to and from Church, on days of obligation or devotion, does not fail to draw the attention of non-Catholics. But the apologetic impact on society of this remarkable devotedness is not a little impaired by the foreign appearance, and indeed incomprehensibility, of our services.

The vexed question of 'adaptation' is still hotly debated today. There are those who maintain that it would be a pathetic anachronism to think along the lines of Robert de Nobili; that the days of circumscribed national cultures are over; that the non-Catholics themselves are increasingly adopting the Western (or 'international') way of life; and that we would make ourselves ridiculous and even more ineffectual, if we tried to turn back the clock. But what people of this opinion fail to realize, (since their contact with non-Catholics is only on the surface), is that the majority of these non-Catholics are westernized only in what we call the secular aspects of their lives—business and pleasure; in the things they cherish and revere, like religion and the intimacies of the family, they still cling to the traditional and the ancient. And we, by adopting the same uniform pattern for the whole of our lives, convey the impression that we hold nothing sacred and sacrifice everything to efficiency and convenience: with the same boots with which we walk the streets, we come to Church, and into the sanctuary, and right up to the altar: the traditional non-Christian—and we know how traditional we can all be—may admire us for many things, but he cannot learn to love this sort of thing.

Even the adherence to Western modes of worship among the older Indian Christian communities arises from a love of tradition, for such things have been with us, in many parts of India, ever since Christianity was born. But it is time we Catholics

reconsider the situation. The idea is not merely that of a diplomatic move to keep pace with the present nationalistic trend, or to capture the attention of the non-Catholics. It goes deeper than that: our people need something more in tune with their temperament and culture if they are to give their best to God and not develop an artificial, even if sincere, spirituality.

But what is the Indian culture of today? That is a question that is very difficult, perhaps impossible, to answer. But the very difficulty should be for us a source of encouragement, for it faces not only the Church but the whole nation. We are thus in a position, not just 'to catch up with the times', but to lead in the solution of a problem that is vital for the nation.

The grave problem of evolving a living national culture that will be an adequate expression of a nation that is at once old and young—is a problem common to many countries within what, in traditional Christian parlance, is called mission territory. Everywhere, leaders and people face the difficulty of reconciling the ancient and the modern, the local and the universal. The Church, by virtue of her experience, principles and nature, is in an admirable position to help solve this crucial problem, and in doing so plant herself at the very fountainhead of resurgent national life. The Church presided over the birth of nations in Europe, so there is something in the culture of these nations that is inalienably Christian. Today, in the rebirth of old nations she could enter into their very bloodstream, and retrieve whatever mistakes she might have made in the past.

But such an achievement calls for action, not just repetition of worn out slogans. The principles to be followed in the evangelization of established cultures have been clear from the days of the Apostles. But no one can deny that the practice has not always been consistent with the theory. Nor can we close our eyes to the fact that the practical difficulties in the way of 'adaptation' are enormous. But should they not be an incentive for us to work and ask for concrete solutions, with a liberal use of experiment?

The Study Week to be held at Nijmegen next September is only concerned with the problems of the Liturgy in the missions, but one may hope that in studying practical solutions in this field, it may pave the way for further movements with a wider scope. *Lex orandi lex credendi lex credendi lex operandi.* In fact an obstacle in the way of cultural adaptation in mission countries is that the field open for local initiative could only concern itself with accidentals such as dress, or at best with church decoration. If the Liturgy itself could be prudently adapted, we would have taken a long step forward. For in the wake of Liturgy could come all other aspects of Christian and national life.

The problems of the Liturgy and of adaptation are often spoken of as if they were mere playthings of faddists for which the serious minded missioner has no time; but it may well be that much time of the missioner is taken up with things that could have been done more quickly and more effectively through a Liturgy which, as in olden days, was adapted to the minds and the circumstances of the people he serves.

Reports and Comments . . .

On Our Way Series-Teacher's Guide and Pupils Textbook

THE Teacher's Guide for Grade I has already been reviewed in the "Mission Bulletin" (Oct. 1958 p.788) when it appeared in a cyclostyled form. It has now been published together with its counterpart, the Child's textbook by Sadlier. The latter, with its clear spacing, bold-type printing and many drawings, possesses the same qualities of kerygmatic contents and psychological insight which were pointed out in the closely-printed teacher's guide.

The first-grader (presumably able to do a bit of reading) will certainly be attracted by the simplicity of each lesson, spread out on four pages. A good drawing on the first page leaves enough space for just the title of the lesson, and an additional line which gives the main "idea" of the doctrine taught: v.g. "On our way to *God*"—"*Jesus*, our Guide." The second page contains the "exposition" of the doctrine itself in short sentences and very easy words. The third page, always without any illustration, has two main features: "Something I can learn" (a rhyme or a prayer, and one or two 'textbook questions'), and "Something I can do" (v.g. "I can be kind to a child I do not like very much"), or at times the feature "Something I can sing" is used instead of the latter. The fourth and final page of each lesson is mostly reserved for the "activity" of the child: drawing, or writing. There are also a few lines of good practical advices addressed to the "Dear Parents."

The simplicity and depth of the text are still more strikingly apparent when compared to the explanations meant to "guide" the teacher. The youngster who knows that prayer is "talking to God with love" will be more easily led to a truly religious attitude than the one who learns that prayer is "the lifting up of our minds and hearts to God."

The make-up, black or blue types on a white, blue or grey background, is very attractive with simple and not too 'soft' line-drawings, which the first-grader can easily be induced to color for himself. Speaking of these drawings, let us congratulate the authors for having reproduced God, not in the 'traditional' old-man-with-a-long-beard form, but under the biblical appearance of the cloud and the rays of the light (cf. Matthew XVII, 5)—which reproduction, when well explained to the naturally religious mind and heart of the child leaves a lasting impression without taking away the grandeur of God's Mystery.

It is regrettable that such a fine booklet, which would surely be cherished in later years among the souvenirs of one's childhood, is pres-

ented in a paper-binding. How long this textbook will remain in good condition in the hands of the first-graders, especially the boys, one can only wonder. The reviewer would have preferred the same material used for the teacher's guide: stiff cardboard cover, and a plastic binding, which can be opened (though with some difficulty)—presumably to enable the teachers to add their own notes. The uniform presentation of each lesson in exactly four pages, prompted the following idea: if the book was "built up" along the year, each lesson being added after it is explained and the drawing or writing has been done, there will be less difficulty in keeping the "home-made catechism" (or its equivalent for first-graders) in good condition. Since the children would get something entirely new at every class their interest in their catechism book would be far more constant. In this way, nothing is left to waste from an already remarkable religious manual for beginners.

In mission countries everywhere Grade II is often the year for First Communion. Hence this teacher's guide for every missioner anxious to prepare his children in a more fitting manner than with the too constant "method": prayer formulae well recited, and technical questions-and-answers mugged up somehow (there still exist some 'First Communion catechisms' using the words "species," "matter" and "form" of the Eucharist!).

We are now able to see how the authors of the "On Our Way" series intend to foster the progress of religious knowledge in the pupils. In this guide for Grade II, we have neither a repetition, with more details, of the doctrine taught in Grade I, nor something entirely new; while the table of contents begins again with the Creation, and through Christ's Life, leads us again "back to the Father," a closer study of the contents themselves shows how much the aim—"deepening the foundation laid in the first grade" and "assuring an adequate preparation for first confession and first Holy Communion" (p.5)—has influenced the teacher's guide, throwing a new light on events, and leading to important changes in the very structure of the book.

Thus, Baptism is taught immediately after the story of the Fall, and Promise, and followed by several dogmatic lessons on sin, (not "theoretical"—far from it!) even before Jesus was born. The subject of sin and its forgiveness, is taken up again "in union with Jesus, our Leader," whose Life is studied in that light, until the Last Supper and Calvary lead to the doctrine on Communion and Sacrifice.

All this seems, at times, to go astray from the logical order, and likely to foster confusion in the mind. But the precious "Notes to the Teacher" at the beginning of each lesson, give the reasons for each step, and we cannot do better than to quote a few of these: in general, we must remember that the child is supposed to have followed the first grade course and thus to have already a living, if elementary, knowledge of Jesus, and even of the Blessed Trinity. This explains the illogical order in the development. And, the positive reasons for the structure here chosen, are deeply theological, in the meaning of a "religious approach to God."

Thus, from the very beginning (lesson 2), "the Blessed Trinity must be presented as the real foundation of our spiritual life": hence the need of accurate theories, "which may have to be brought forth and repeated time and again during the year" (cf. v.g. lesson 12, p. 73), and the most important "emphasis on the love of Divine Persons for each of us and Their indwelling in us"—remembering that the child in this grade is very receptive to the presentation of deep mysteries; not so much to technical explanations, or even comparisons (pp. 14-15).

Again, if Baptism is presented so early (lesson 5)—after a certain preparation through the story of Paradise—, it is because "in this year of preparation for Confession and first Holy Communion, it is of special importance to bring out the greatness of the gift received in Baptism, so that later it may become clearer how this divine new life in us needs the Eucharist to nourish and strengthen it, and confession to keep it clean and pure" (p. 31). This, too, will help in avoiding a purely 'negative' presentation of sin.

To add but another justification of the changes in the so-called 'logical' order: coming after the doctrine on Baptism, sin and contrition, the Christmas Story will be seen in a new light: "naturally the historic facts remain the same, but the children will be led to see—not only the birthday of the Savior, Who came to save us from sin, but a reminder that the gift of the Father is a personal one, an intimate and life-giving gift, which will be their own on the day of their First Holy Communion" (p. 62). With such an introduction, the whole life of Jesus will be a powerful and personal spur for the child to lead a life "pleasing to the Father." Besides this order is to be found in that concise summary of our Faith, the Nicene Creed: *"propter nos homes,* and *propter nostram salutem"* (i.e. the Gift of God's life and its magnificent consequences) precedes *'descendit . . . incarnatus. . ."*

The reasons which prompted the choice of contents, show how much the problem than the selection of pedagogical means, stories, activities and the like. The authors of this Series have not overlooked this aspect.

What we said of the Guide for Grade I, concerning the happy blend of theological depth and psychological insight, can be repeated here. In agreement with the directives of the Holy See (which are quoted in the useful "suggestions" at the end of the book), a personal preparation to confession and Communion, is insisted upon, and not some technical points, not corresponding to the religious development of the child, such as the difference between venial and mortal sin. A supplementary lesson has been added. "Should this knowledge be required in certain places to allow the children to receive their First Holy Communion."

The positive aspect, "the boundlessness of God's love for each one of us and its climax in His gift of His own divine Son" (p. 10), is maintained throughout the book. Thus, before the teaching on sin begins, the "doctrinal" lessons begin in the following order: "The Will of my Heavenly Father"—not a systematic study of the Ten Commandments, but a presentation of their fine synthesis—

"the Two Great Commandments of Love." "What offends my Heavenly Father": sin, the study of which must not be separated from the idea of God's mercy—rather, it must serve as a stimulant to a greater love on our part." "Do I love my Heavenly Father" (Spiritual examination), "Heavenly Father, I am sorry" (contrition). When Christ's life is being learned (for the second time, after the first contact during the first grade), His Temptation will lead to the study of our own temptations, under the title "Jesus, Help Me;" and His Power ("Your sins are forgiven") is immediately taught to be transmitted to the priest ("The Power to forgive sins"). And "The Return of the Lost Son" (an easier word to say than 'prodigal' son!) will help avoid any childish fear in the confessional: the practice of confession itself is inserted in the lesson "No end to God's Love."

Naturally, the treatment of Communion is still more Christocentric, given in relation with the full Pasch of our Savior: Passion, Resurrection, Ascension. The authors have chosen, to present also the idea of Sacrifice, though some authors, as v.g. Jungmann, think that this idea is not necessary for the receiving of Holy Communion as it cannot be grasped by second-graders. But the presentation of Sacrifice and Mass given in "Christ's Life in us" would lessen, to a great extent, the objections of those authors.

In the prayers, rhymes and various "activities," the authors are at their best, demonstrating a variety of 'techniques,' from the short invocation and the song, to what might be called a "dramatized meditation" on the Annunciation (p. 65). Even the few prayer-formulae which have to be memorized, like the Act of Contrition, are accompanied by vivid gestures (p. 59).

The stories which often begin the introduction of doctrine seem to be more easily adaptable to the conditions of our children in mission countries, than those contained in the Guide for Grade I. One in particular is the story of Raggy, the King and the King's Son, which comes up time and again, as a *leitmotiv* and a good introduction to the real and beautiful story of "us, sinners," our Heavenly Father and His Divine Son.

It is the very wealth of this book which may be the object of some 'criticism'; since the text is presented as a 'word-for-word' teaching, teachers may be tempted to be satisfied with these fine developments, instead of adapting them to their children through some personal work. And the abundance of ideas will make catechists rush through the lesson so as to "finish the matter. . ." thus spoiling all the many points of the model-lesson. It is hardly possible, unless the children are all quite brilliant, to make them grasp all the ideas, do all the activities, and learn all the questions contained in the lesson on the Blessed Trinity, within two periods of 40 minutes each.

Once again, missioners might have liked more samples of blackboard drawings, though the 'material' shown in 'Visual Aids' is often as simple as "a glass of water, a flower, a branch, or a stone." As for the frequent choice of the *"Adoro Te"* as a tune for the songs, it may help children to learn quickly, but also foster some

confusion, and at times preventing a good relation between the 'feeling' of the tune and the words being sung.

In the text itself, we have noticed one or two passages which, if not due to a 'slip,' are rather ambiguous. Thus, in the negations should not be added: "Contrition is essential for a good confession, but it should *not* be limited to the brief moments immediately preceding reception of the sacrament of Penance. It should *not* be identified with the formulation of the Act of Contrition." For, without those two negations, the sentences appear to be contradictory with the following: "Far more important than the knowledge of the words, is the child's growing understanding of what sorrow for sin means."

To sum up, missioners will find in "Christ's Life in us" a mine of ideas for solving the problem of preparation for confession and First Communion, a problem of which they realize, better than their colleagues in other countries. Even if the other volumes of "On Our Way" series, to come later, could not keep up the high standard of the two first volumes—or, more likely, if missioners could hardly afford to buy the entire series—this "Christ's Life in us" alone, accompanied by the children's textbook, would compensate any effort or sacrifice made to put it on the shelf of as many priests as possible, in mission countries and in other countries as well.

Rev. Vitus Archambeaud

ON OUR WAY SERIES. By Sisters Maria de la Cruz, H.H.S., and Mary Richard, H.H.S. 200 pp.—W.H. Sadlier, New York & Chicago.

Active Participation of the Faithful in the Liturgy of the Church

IT is no longer the monopoly of old Catholic countries to study ways in which the liturgy might prove invaluable both in rendering God a better worship and in imparting to men a more dynamic and therefore challenging Christian Message. The remarkable missionary event which took place in India during the second week of December 1958—from the 9th to the 12th, under the presidency of the Most Rev. Dr. Louis Mathias, S.D.B. Archbishop of Madras, Mylapore,—has already been reported in Mission Bulletin (February 1959, p. 147). One hundred and eighty participants, mostly priests from the South, a group of Sisters and a few lay people met to study the active participation of the Faithful in liturgy as one of the chief means to revive Christian Worship in mission countries.

There were two conferences daily, one in the morning and the other in the afternoon, followed by discussions and concluded at night by a Community Mass. Among the many topics discussed it was unanimously agreed, that something should and could easily be done in the near future to promote liturgical life. The great interest taken by the Hierarchy, and expressed in part by the active participation of several prelates who gave lectures during the week, proved the meeting to be of great benefit.

Before giving an account of the conference papers published by the

Madras Catholic Center let us note that this "study week" was not a casual meeting but the start of a growing movement in the liturgical apostolate pervading, slowly but surely, the Christian communities of the Far East. This ever increasing interest in trying to explore the possibilities which the liturgy contains, not only to help the already existing Catholics in mission countries to live their newly received Christian life to the full, but also to make the liturgy a resourceful means of conversion, is shared nowadays by a growing number of missioners.

Reports on the Study Week on Liturgy opens with a properly arranged compilation of fundamental documents concerning the liturgical doctrine. A general view of the whole problem given by Mgr. Arulappa in 24 pages is made exclusively by quotations under titles and subtitles. They are taken from three important papal documents: *Mediator Dei, Mystici Corporis* and the Address given by Pope Pius XII on the occasion of the first congress of pastoral liturgy held in Assisi in September 1956. It is a mine of basic texts taken from the official teaching of Mother Church well arranged to illustrate doctrinal talks on Christian Worship, v.g. under No. 5, we find the doctrine about Christ the Sanctifier, Sustainer and Savior of His Body, and in a subdivision we learn that Christ shares His supernatural Life with His members.

A good explanation of the *Mass as center of Liturgy* is given by Mgr. J. M. Villavarayan, who interprets well the preeminent place of sacrifice in human worship and more precisely of the Sacrifice *par excellence* of Christ reenacted at Mass. He then makes an original study on the Mass as a cornerstone of the entire sacramental building. The two first sacraments of Christian initiation, Baptism and Confirmation find their fulfillment in the participation of the neophyte in the Eucharistic Mystery. The first emphasizes the assimilation into the death of Christ, while the second, by giving the Christian a greater share in the Priesthood of Jesus, strengthens the new member for a better service, chiefly in God's sacrificial worship.

It is only after having been baptized and confirmed that one can offer the Mass "with", and "in" Christ, and obtain from the Sacrificial Bread of Communion, the life and justice merited by the Lamb of God. Each sacrament prepares the faithful to receive Holy Eucharist better. Father Villavarayan shows how the Holy Sacrifice pervades the whole Christian Worship by being the source, tutor and guide of liturgical prayer and concludes by making the Mass the center of Christian Life, a life of Faith, expressed in Charity through moral and ascetical conduct. The whole of sacramental and moral doctrine is thus centered on the Eucharistic Sacrifice.

Father C. Mauri, S.D.B. expounds on the subject of the *sacramental life in its relations* with Christ, Mother Church and with Christians. Being divine not only in her origin but in her mission, which is a share in and continuation of the very mission of Jesus Himself, Mother Church is entrusted by her Leader with the task of spreading the New Life brought to souls by the Saviour. The Church has, in respect to this grace which sanctifies, a twofold mission. It con-

sists in sustaining it by feeding it this Divine Life, and by communicating it to more souls. How could she do this if she was not enlivened by the Holy Spirit? It is of the Holy Spirit Himself which makes Her the living and Mystical Body of Christ. It is through the sacraments that she really becomes "Mother Church." As the vital functions of her Divine organism, they are the instruments of its sacramental life. Though the sacraments have their own meaning and power only in and through Jesus Christ alone, they nevertheless sanctify through themselves. He explains well how Jesus is ever acting and thus present in our life, challenging us to cooperate with the grace that He has bestowed upon us, and this is followed with an interpretation of the effects of this Divine Grace. He shows that the Grace is bestowed in proportion to the dispositions of the recipient, bringing forth, especially through the Mass, fruits of virtues and a way of life directed by the Holy Spirit.

Father H. Staffner S.J., speaks on the *ways to enter into an active participation in the liturgy*, especially at Mass. First he gives the fundamental principles of the liturgy whose aim is "to kindle in the faithful the consciousness of their union with Christ their High Priest," and whose nature is the intimate union of the Christian with their Divine Leader both in being offered and in offering the sacrifice.

Based on the instruction given recently by the Sacred Congregation of Rites, Father Staffner shows the way to an active participation of the faithful in Mass. He studies the question of the language to be used at Mass, and adds practical suggestions for arrranging a Community Mass and for participating actively in the Communion. He then gives an interesting explanation of the parish as the basic unit of Christian life, illustrated by well chosen papal documents, and concluding with practical discussions in the form of an open forum.

A conference on liturgical life and catechetical formation by Mgr. R. Arulappa is a corollary of the preceding talk on the ways of active participation. He gives interesting views on the ways to train people, especially children, in praying together in a "corporate worship," and touches upon such questions as "the commentaries during Mass," "offering of gifts at Mass," "Liturgical cycle of seasons explained at Mass" etc.

"The Bible and the Liturgy" by Rev. Dom Bede Griffiths and "Participation in the Liturgy" as a summary of the whole week made by Father John Hofinger S.J., two excellent conferences which were published in Mission Bulletin, March 1959 p. 249 and p. 256 conclude the reports

As a whole, for missioners, these reports give a remarkable summary of the problems regarding the active participation of the faithful in the liturgy. There is an excellent treatise on the subject of the Mass as celebrated within the framework of the parish or mission center.

The reader will find in the reports a wealth of doctrinal matter suitable for lessons on Christian Worship, and also a plentiful supply of practical suggestions which will be useful in organizing activities connected with Community Mass.

Rev. J. Seffer

Communist Policy

Red China's Economic Chaos

IMPORTANT articles in *Red Flag* and the *People's Daily* have called for rationalization of the Chinese economy in the manner of a "coordinated game of chess." This formula supersedes the 1958 formula of "positive planning" by the dialectical process "balance—imbalance—new balance." This slogan was publicized so as to present the idea that the chaos which developed as the "leap forward" got under way was an interim stage of imbalance that would lead to a new balance as the backward sectors of the economy caught up with the rest, and not just a muddle following the various changes of policy since 1955.

The "balance" envisaged in that year meant that in an attempt to reduce dependence upon expensive foreign "aid" and to ensure the fullest possible utilization of all existing industrial potentials, the Chinese Communist Party gave priority to the development of heavy industry, while calling for the simultaneous development of industry and agriculture and for the simultaneous utilization of all potentialities in the industrial sector by the promotion of small, medium and large-scale enterprises. By 1957, however, concern was being expressed that development should be along "selective" lines, to avoid waste of already inadequate reserves in money, labor, power and materials, and the Second Five-Year Plan was drafted accordingly.

In 1958, however, the launching of the "leap forward" meant going back to recommendations for a nation-wide acceptance of individual responsibility for increased industrial construction, decentralization, and the promotion of production at all possible levels.

Now the stage of "imbalance" continues to be advocated as essential to the foundations of a "new balance." The "core of the industrial construction program" remains the "construction of the 156 projects (now 336) with Soviet aid" as it was first described in 1955. Now not only are the Russians being brought in for still more constructions of a large type (which earlier the Chinese had said were unsuitable) but a *People's Daily* editorial has insisted on the importance of guaranteeing completion of key projects such as the Wuhan iron-steel complex, the Paotow iron-steel complex, and other important enterprises ahead of schedule. Reversion to the orthodox Soviet view of priorities in industrialization can be read in the explanation: "Beyond any

doubt these enterprises will play an effective rôle in assisting other enterprises to march forward."

Something must suffer, since "if a person uses his ten fingers to catch ten fleas at the same time, then it is quite possible that he will not be able to catch even one of them." Whether in response to Russian insistence or to the stark facts of their situation, the Chinese Communists are having to delay or abandon "secondary, non-urgent projects." It has not been a happy decision. "Some of our comrades find it hard to delay some of their favorite projects. These feelings are quite understandable." Though the developments that are to suffer have not been precisely indicated, the sober sense of proportion now demanded makes a dogmatic offence of the "dispersionism and organizational egoism" which produced the backyard iron foundries and the innumerable local achievements so recently publicised. There is more than a hint in the *People's Daily* article that some enterprises have been considering local interests before those of the State, and turning into free kingdoms.

The chaotic conditions for which this *People's Daily* article laid down unpalatable remedies have been reflected since the latter part of 1958 in accumulating Press references to shortages and hold-ups—in coal, iron and steel, in food, in the requirements of the new communes, and in communications.

The transport problem, affecting and affected by the others, is at the heart of the difficulties. Last year, according to a *New China News Agency (NCNA)* report, 2,300 km. of new railway track were laid (at the end of 1957 the two vital north-south links were still only single-track for most of their length). But an article in *Red Flag* of January 16, 1959, pointed to communications as a "weak link in the national economy." Apparently satisfied with the advertised improvements in the transport system under the First Five-Year Plan, the Party planners in 1958 imposed on it simultaneously the additional burdens of (i) the dispersal of local enterprises competing for supplies, (ii) the iron and steel campaign, (iii) bigger harvests, and (iv) the mass movement of people and goods in the nation-wide establishment of communes. To add to the strain, the summer was chosen for military activity against the offshore islands with the accompanying organization, training and arming of a militia.

The 1958 iron and steel campaign has been given as one of the causes of the food shortages which are admitted to be serious despite the alleged harvest of 375 million tons of grain (which includes yams). In a speech to propaganda cadres at Wuhan, Hupeh Province, a local official said that the campaign had produced "new contradictions: first a strain on labor supply and then a strain on communications and transport." The interflow of goods between town and country and between the towns themselves had also been impaired by failures in the official purchasing system, again attributed to preoccupation with iron and steel. Even the supply of chickens and eggs had been reduced by the slaughter of fowls for the use of their feathers in making fans for rural forges.

The official explanation also refers to the reservation of half the increased wheat output as seed for the still

larger harvest demanded as the 1959 target (despite the reduction of the grain-sowing acreage following the central policy of intensifying yield per acre). An article in *Red Flag* by Tan Chen-lin, one of the leading Party experts on agriculture, was entitled "Strive for a bigger harvest in the coming summer," and reproved "bystanders" quoted as saying: "With a bumper wheat harvest, the people have no noodles to eat, and with an increase in grain output the people have to eat sweet potatoes. The big leap forward is unreliable."

A new campaign is now under way for the "planned consumption of food"—which is already rationed and, under the commune system, is supposed to be organized (at least in the case of staple foods) for distribution as "free supply." The campaign was first reported from Hsianghsiang County, Hunan Province and then from other areas. The Peking *People's Daily* supported it with two articles, the second of which said:

"Over-eating is harmful to health... and will affect digestion and soon cause gastric troubles. Too many calories will also cause one to become fat, and this will affect one's physical strength and labor efficiency."

The shortage and uneven distribution of food supplies is one of the factors calling for sterner supervision and rationalization of the whole commune system. The concealment by communes with the connivance of responsible officials, of large quantities of grain and other foodstuffs has been reported from most of the people's communes in Kwangsi Chuang Autonomous Region, owing to lack of confidence in the supply system and the communal mess-halls. Another cause of trouble is financial confusion and shortage of capital following the transfer of certain financial and trading functions to the communes. It has been necessary to condemn the use as a form of currency of coupons issued in the rural communes for haircutting, bathing, tailoring and so on. Some communes have issued their own currency notes in order to overcome their shortage of capital as collective farms did in 1956. The situation may well recall to the Party authorities the "tense supply situation" and "extreme rural confusion" towards the end of that year, which was followed by armed revolts in different localities. Tendencies towards economic self-sufficiency and disregard of the central authority were warned against in a joint Party-Government resolution of December 20, 1958 and a *People's Daily* editorial of January 2, 1959; the Central Committee Resolution of December 10 on the communes, which forbids using the militia system for dispensing with the party and insists on strengthening the party leadership, also confirms hints from Eastern Europe that the CCP has had trouble with militia commanders assuming the functions of communes manager or production brigade leader as well.

"Commune inspection teams" of People's Liberation Army (PLA) officers were said in a broadcast for the armed forces to have "cleared the accounts, readjusted workers' organizations and cadres, and studied and improved the management plan and productive measurement for the people's communes." PLA cadres had also been conducting "propaganda education" and "thought reform" within the communes. It was added that they were under orders to "obey

the local Party committees," which suggests that the Chinese Communist Party is taking precautions against the emergence of a Zhukov mentality.

It will be recalled that in mid-May, 1958, a drive began to make the PLA study Mao's military writings. Immediately after the CCP Congress, a conference of high Party and military officials, the first such ever reported, was held "using the methods of rectification."

The *Liberation Army Daily* reported that purely military views, warlordism and doctrinairism had revived among a part of the personnel. "They assert that collective leadership of Party committees is not adapted to the requirements of modernization and regularization. One-sidedly stressing the suddenness and complexity of modern warfare, they assert that the system of Party committees will impede the better judgment and concentration of command. They even openly advocate liquidation of the system of Party committee leadership. Further, in issuing certain orders and conducting military training, they liquidated and restricted the activities of Party committees in leadership and political work."

The army paper laid down that "any attempt to negate and weaken the idea underlying the collective leadership of party committees . . . is wrong."

An editorial stated that, in opposition to the concepts of Mao Tse-tung, some comrades had stressed unification and centralization, overstressed the individual authority of officers, and the role of atomic weapons and modern military techniques. In the same issue Chu Teh denounced professionalism and neglect of politics, implying that too much attention had been paid to modern Soviet techniques, and said that errors had been "basically" (i.e. not entirely) overcome. But in September, 1958, it was decreed that senior officers should be "rectified" by serving in the ranks.

Support of the development of the commune system, backed by political study, was dealt with as a major task of the PLA for 1959 at a conference held by the PLA General Political Work Department from December 26, 1958, to January 12, 1959, under the eye of Mao, who had "sincere" talks with cadres.

Further official reports have emphasized the PLA's tasks in production under Party leadership—tasks which have already, according to *NCNA*, led to suspensions of military training.

In previous crises, the Party has relied on the army and cadres from other parts of the country to restore the situation. Now, however, both these groups are in need of rectification themselves, having shown the same tendency as the rebel technicians and intellectuals of 1957 to question the Party's competence to interfere and "lead" in their specialized fields. The contradiction between "Reds" and "experts" has not been finally settled.

The country-wide Spring festival, which since 1951 has been made the occasion for activities between soldiers and peasants under the slogan "Support the Government and love the people" (or love the soldier, accord-

ing to need), has this year also seen the designation of the following month as a "love the people month" for public security personnel throughout the country. It is reasonable to suppose that this reflects the régime's desire to play off army and security personnel and the rural cadres against each other by the "rectification" method and to detect "reactionaries." The attitude officially expected of the security forces is that of "being ruthless towards the enemy but kind towards the people."

Communism and Democracy in India

THE Central Committee of the Communist Party of India, after its five-day meeting in New Delhi, issued a comprehensive resolution containing the Party's analysis of the Nagpur resolutions on land reform adopted by the Congress Party and expressing its readiness to cooperate in implementing them. The Communist group in the Central Parliament has similarly offered the Government and Congress Party its support "in meeting the offensive of the private sector" in the preparation of the Third Five-Year Plan. This line of policy, maintaining the Amritsar tactic of "constitutional" advance, lays stress on the alleged existence within the Congress Party of powerful "reactionary" interests, and suggests that Communist hopes are being built on the possibility of a Congress split.

In Andhra, where a Congress split has taken place, the Secretary of the National Council of the CPI welcomed it as strengthening the "democratic forces both inside and outside the Andhra Pradesh Legislature." In West Bengal, however, where a threefold expansion in Communist Party membership has been claimed in less than two years, the CPI lost a seat to the Congress Party at a by-election in January.

In contrast to the attack on the "private sector," the CPI Central Committee directed the (Communist) State Government of Kerala to invite the investment of private capital in the State "wherever possible" so as to accelerate development. Priorities are the maintenance of power in Kerala and the wider appeal to the "democratic forces and all progressive elements."

Ajoy Ghosh, arriving for the Central Committee's meeting by air from Moscow (having visited Mao Tse-tung in Peking as well as attended the 21st CPSU Congress) said that at the Soviet Party Congress "among the questions we discussed was transition to communism. These were purely theoretical questions. No new interpretation was given to communism." Ghosh, however, echoed the very great concern expressed in Moscow over the suspension of parliamentary régimes in a number of countries, this being interpreted as a "new device of the imperialists." It may be surmised that sanction for a continuance of the Amritsar line is connected with this view.

The Underground in Malaya and Japan

GREETINGS from the Communist Party in Malaya to the 21st CPSU Congress maintained the fiction that the colonial order had still to be overthrown and that an "anti-popular war" was being waged by the Government of the independent Federation. The arrest of 125 persons suspected of being MCP supporters was reported recently from Kuala Lumpur. Many of them were believed to be involved in the affairs of an underground organization called the Malayan Races Liberation League. "Interrogation following the arrests," said an official statement, "has confirmed that this underground organization, like the Selangor State National Independence League, was formed by Communist terrorists."

This illustrates official warnings given earlier that the Communists in Malaya, having been almost destroyed as a fighting force, were turning to subversive methods. Since January three States and the Cameron Highlands have been proclaimed "white" (cleared of terrorists) and in February the retiring Prime Minister, Tengku Abdul Rahman, told a Press conference that there were now only 350 terrorists left in the Federation, though about 500 more may lurk along the Thailand border. The various public ceremonies and rejoicings at the freeing of more than four-fifths of the country from the menace of Communist violence have given due emphasis to the courageous but hitherto little publicized work of the "Good Citizens Committees" in exposed areas.

In Japan, too, there seems to be a danger of renewed Communist subversion and violence.

While the Japanese Communist Party (JCP) is currently in favor of peaceful and legal tactics, the Zengakuren students' organization, at one time an important element of the JCP's following, is opposing the official line. A new "Communist League" formed by these rebellious students aims to "overthrow the irresolute Central Committee of the Party (JCP) in order to start a revolution as soon possible." They are reported to be already engaging in underground activities to that end.

The JCP's control of Zengakuren was disclosed at the time of an incident last year which resulted in the expulsion from the Party of several Zengakuren leaders. A long statement by the JCP Presidium condemning Trotskyists among the students revealed that in defiance of repeated warnings against their anti-Party activities, the Zengakuren rebels "asserted their relative independence from the Party on the pretext of their official titles in non-Communist organizations" and "disagreed with the Party principle of developing the student movement in all fields under the leadership of Party cells." This breach has resulted in the Party's decision to assume direct control of student Party organizations formerly entrusted to student Party members.

Peking's War of Words

THREE separate charges of "unfriendly acts" have recently been made by the Chinese Communists. One charge referred to the publication in the Federation of Malaya of a Legislative Council paper on Communist subversion in the Federation. Another referred to the adoption by a committee of the Afro-Asian Economic Council of an article in its new draft constitution which would exclude the USSR from membership. The third comprehends all the grievances so violently urged against India following the Tibetan rising.

All these are Communist objections provoked by reactions to Communist activities. The first was applied to an indubitably domestic concern of the Malayan Federation. The second was in defence of Russian opportunities for promoting communism and not of any legitimate interest of China as a State. And the immense campaign of words with India has employed the terminology, and pursued the objectives, of the cold war, even when appealing to the Panchshila or to the "Bandung spirit." An element of Chinese national intransigence is no doubt to be detected—echoes of the pride of the Mongol Khans and of the Manchu Emperors blending with the traditional sensitivity and xenophobia of the Hans, who are neither Mongol nor Manchu. But these have been made to serve a Communist régime which in theory is well aware of the unfortunate effects of "Han chauvinism." It is necessary to distinguish between Chinese reactions which, however distorted or exaggerated, concern issues between States (and might equally have been raised by a non-Communist Government), and those which proceed from the aims and methods of communism itself.

By this analysis, the question of Chinese suzerainty over Tibet falls into place. Though there are dubious features in the history of this claim, the Indian Government did not go back on its recognition of it, and Mr. Nehru's assurances on this point were initially welcomed by the controlled organs of opinion in China. The admittance to India of the Dalai Lama and of Tibetan refugees were actions that India was competent to determine. The Chinese verbal campaign, which was not an exchange of Notes between governments, began with allegations that the "command center" of the rebellion had been on Indian soil. It took exception to views expressed in the Indian legislature and in Indian newspapers, proceeded to attack named individuals in India as "expansionists," and finally arraigned Indian officials, the Indian Government, and the Prime Minister himself. Mr. Nehru's statements on events and incidents in his own country were called in question, besides his interpretation of developments in Tibet.

The difference between the Communist and the democratic systems, to which Mr. Nehru had often to refer in accounts given to both Houses of the Indian Legislature, means that the Chinese outbursts, even at their most extreme, can be attributed to Communist policy. Indeed, a certain pattern was discernible, which, while keeping the Communist leaders in the background as accusers, placed democratically elected Indians in the fore-

gound as accused; and, while promoting "popular" demonstrations and expressions of opinion in China, summoned the Indian authorities to prevent or restrain them in India. The campaign was brought to a culminating point at which an article of 10,000 words was printed in the Peking *People's Daily* and transmitted in full by the *New China News Agency* as "The Revolution in Tibet and Nehru's Philosophy." Only the wild language of the previous attacks could have made this article appear conciliatory in its phrasing. In its content it was uncompromising, although emphasizing the need for Sino-Indian friendship.

To mount and sustain the offensive involved revealing to the Chinese people the extent to which events in Tibet had alienated Indian opinion, a fact that otherwise could have been concealed from them. But there was an overriding imperative. National discontent or rebellion under communism must be proved logically impossible, unless there is foreign "imperialist" instigation and support. Chiang Kai-shek and the Chinese Nationalists were at first assigned this rôle by Peking's propaganda, but they were too far away for the charges to be credible. Western reactions were not strong enough for the purpose, the worst that could be said of the British Government being that it was maintaining "strategic silence." Only India as a tool of imperialism, "consciously or unconsciously," could meet the dialectical requirement. Similarly the Dalai Lama must be proved to be acting under duress if a rift in the Communist system were not to appear. This was not Chinese self-esteem in operation, but communism.

New Appointments in China

AT the 2nd National People's Congress of Communist China the choice of a new Chairman of the Chinese People's Republic to succeed Mao Tse-tung was the 61-year-old Liu Shao-chi. Liu, who is said to have studied in Moscow in 1919 at the University of the Toilers of the East, is a founder-member of the Chinese Communist Party. His rôle as a "leading Party theoretician" has in the past been influential rather than publicly prominent.

The distribution of posts among the three leading figures—Mao Tse-tung, Liu Shao-chi and Chou En-lai—has logic in it, since Chou En-lai's abilities and public reputation are well suited to his present post of Prime Minister.

As far as the Chinese people are concerned, it is still necessary to assure them that "Chairman Mao," who had been built up into an all-protecting figure, has not been taken from them. The explanations were given in the *People's Daily*.

"Comrade Mao will be enabled all the better to concentrate his energy on dealing with questions of the direction, policy and line of the Party and State, and he may also be enabled to set aside more time for Marxist-Leninist theoretical work, without affecting his continued leading role in the work of the State. . . . Although he has not assumed the post of Chairman of the State, he is still the great leader of the people of all nationali-

ties of the whole of our Motherland."

A new development is the appointment of two Vice-Chairmen of the CPR (only one was provided for by the Constitution). One is the 73-year-old Tung Pi-wu (in succession to Marshal Chu Teh of the same age). The other is Sun Yat-sen's widow, Soong Ching-ling, who is not a member of the Communist Party.

Soon Ching-ling's election as a Vice-Chairman draws attention once again to the use of the "United Front" façade in Chinese Communist politics. Her prestige as the widow of Sun Yat-sen, Father of the Revolution, is a valuable asset. Her bourgeois mercantile background, her wealth, her Christian upbringing and education, are examples of the early influences on which the faults of many Rightists were blamed during the 1957 "rectification" campaign. To surmount them and accept Communist Party leadership is an object lesson in revolutionary ethics, rewarded in this case by high office. At the same time, Soong Ching-ling's membership of the Kuomintang Revolutionary Committee (established in 1948 by oppontents of Chiang Kai-shek within the Kuomintang) advertises the "co-operation" of other parties with the Communists.

The price for the nominal existence of these "democratic" parties is undisguised subordination. Their members "surrendered their hearts" to the Party unconditionally on March 16 1958, and pledged themselves:

"To transform our political standpoint and, heart and soul, pursue the path of Socialism under the leadership of the Chinese Communist Party; to be loyal to the Socialist system, carry out policies, laws and decrees of the State faithfully . . . to accelerate our fundamental self-re-education so as to provide the conditions for long-term coexistence and mutual supervision and resolutely to carry out the United Front policy in the service of Socialism."

Even more precisely, a member of the Democratic League who was admitted to the Communist Party early in 1959, commemorated the event by contributing an article to the *Peking Daily* of March 9, in which he wrote:

"I should also bear in mind that I am also a member of the Democratic League. The task of the League as a subsidiary to the Party is to help intellectuals to remould themselves."

This was Liang Ssu-cheng, the 60-year-old Dean of the Department of Architecture at Tsinghua University and his article was headed: "I will not spend my second youth in vain."

Such dual membership has been revealed in numerous examples. During the rectification campaign the question arose, at a symposium held by the Democratic League, whether League members who were also members of the Communist Party should be required to disclose the fact.

Explaining this Chinese use of the Communist "United Front" tactic to listeners in the USSR (where parties other than the Communists have not even a nominal existence), Lo Lung-chi, of the Democratic League, said in a special broadcast over Moscow Radio that "the democratic parties were popular political parties which were taking part in the State administration, and there were no opposition parties."

Editorial comment from Catholic Papers in the Far East —

Press Review

The Ceylon Messenger

Human Rights, The Individual And The Nation

THE human rights Seminar at Peradeniya is something of vital importance to every citizen of a free country—of a country, that is, where such discussions can still take place in an atmosphere of freedom, where public opinion can still be influenced, and where there can still be room even for recriminations. The tragedy of modern times is precisely that—that there actually are lands, where such freedom and liberty do not exist; where the individual is a mere cog in the colossal wheel of State; and where the rights of the citizen are mere relative concepts to be watered down and even removed at the behest of an almighty State.

But for us who still belong to what is termed the "free world," discussions and deliberations on human rights and fundamental freedoms are very real and vital questions. That is why our minds are turned so much to Peradeniya where the South-East Asian Seminar of the Human Rights Commission of the United Nations is taking place.

It would do well for us who live in a country where things have been moving rather fast of late, and where some of the fundamental rights of man have been and are seriously in jeopardy, to remember that there are several references in the Charter of the United Nations to "human rights" and "fundamental freedoms." In fact, the Charter provides that "the United Nations shall promote . . . . universal respect for, and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language or religion" (article 55c). While we invoke the ideals of democracy so frequently, let it never be said of us and of our leaders that ours has been merely a lip-service—for, the ideals of democracy demand an observance of human rights and fundamental freedom irrespective of race, sex, language or religion.

Can it truly be said of us that in the past few years, our record has been a clean one on this score? Within a fortnight, it will be one year since the ugly happenings of last year, when racial hatred gripped this land of ours. The events of that nightmarish period and its aftermath, the awful silence and even the secret connivance of those who should have known better, cast a certain sense of guilt on this entire nation of ours. Almost everyone of us was involved at least remotely in that flagrant violation of human rights and freedom; and almost everyone of us—we

are leaving aside the fanatics who precipitated it all — will have to answer for that disgraceful period at the bar of history.

But as the Human Rights Seminar is going on at Peradeniya, the question that should confront us here in this country, is one that flows almost logically from what we have just said. Last year at this time, there were those who were fanning the flames of racial hatred, and we know the tragic climax of it all. It was one of the most blatant violations of human rights in this country in recent times. But this year, it would seem that the wind is blowing in a different direction, and the flames of another hatred, just as dangerous or even worse, are being fanned by the trouble-makers to whom the cherished ideals of human rights and freedom matter absolutely nothing at all.

Surely has our young nation not learnt the bitter lesson of the violation of human rights in the racial sphere? Have we not paid for it sufficiently in terms of life and limb, and even worse, in bitterness in the mind and soul of man? If the disseminators of hatred keep on careering in their wild hunt, throwing to the wind all respect for the human rights and fundamental freedom of man, if they now turn their attention on the religious sphere and keep fanning the flames of their own creation, then, once more we may have the tragedy of the past year.

That is why we are frankly and sincerely amazed. True enough, in the past year there has been a massive record of violations of human rights in all parts of the world. But how can we who have such a sordid record-book ourselves, rush about and scream out our indignation at others who violate human rights? How can we who talked so loudly, about apartheid in South Africa, enthrone racial hatred and discrimination in our own land? How can we, who shouted out at Algeria and other such violations, remain shamefacedly silent at far greater and much more flagrant violations of fundamental freedoms such as the blood-bath of Budapest and the current butchering of Tibet?

Human rights and fundamental freedoms demand honesty, courage and consistency. If the Seminar held at Peradeniya infuses into our own public life some of these qualities, we could still be grateful for the opportunity we have had of being the host country for such an important and epoch-making conference.

The Manila Filipinas

Footnotes On A Convention

THE fifth national convention of Catholic Action of the Philippines has been concluded. To all intents and purposes, it was a great success because, once again, representatives from various parts of the country gathered in convention and threshed out problems of vital interest to all who seek to "restore, defend, extend and consolidate the Kingdom of Christ" in the hearts of men and society.

Many concepts were clarified. Many ideas were stressed and underscored. And the delegates came to know the

weaknesses on the armor of Catholic Action. And they resolved to strengthen and fortify themselves for the coming battles.

They underlined loyalty to the Holy Father, to the bishops and priests; for no Catholic Action is possible if this loyalty is thrown overboard.

They faced the problem of Nationalism squarely. A good and wise Filipino Catholic will be a great nationalist. He will love his country but only next to God—for God is the beginning and the end—the Alpha and the Omega, the origin of all things including our country—the Philippines. What is a gift without the Giver?

They considered education and concluded that the only type of education that can save the Philippines and its citizens is Christian education. Without a good, solid, Christian education how can we have good leaders? Without good leaders how can we survive "the slings and arrows of outrageous fortune"?

Then the delegates took up the ticklish question of labor. They decided to ask the Hierarchy for a Labor School. This is essential and indispensable. Up to the time of this writing the general run of Catholics does not seem to understand the real and Christian meaning of labor. Witness, for instance, the fact that up to the present no Catholic has been appointed to represent labor in the Board of National Education. Notice, too, the fact that in spite of the expressed opinion of the Hierarchy regarding the question of labor unions in non-profit, charitable, and religious establishments, a number of good Catholics insist that laborers in such institutions should be unionized and form part and parcel of national labor unions.

The Philippines Bishops have always fought for the rights of workers, including the right to a "free association." It is only the right to collective bargaining and to strike against purely charitable and religious agencies that is being frowned upon. It is quite evident that a true Catholic Labor School should be expeditiously set up.

Then the CAP Convention urged all Catholics to take a most active part in political and other social action movements.

This, too, was a most vital step, for without giving expression to Catholic philosophy and ideal, how can this nation ever hope to cleanse Philippine politics of all dross and impurity? The only salvation of this country lies in Catholic education. The only way to political morality, balance and sanity is in Catholic philosophy, doctrine, and practice.

Let the CAP resolutions be implemented!

Calcutta Catholic Herald

Spotlight On Teachers

ONE who has completed fifty years as a priest recently wrote to the editor of a Catholic paper in England: "Our children lapse because they do not love their religion, and they love it not because they know it not, except in the refrigerator of memory." In England, at present, concern over

lapsed Catholics and zeal for converts is leading to greater initiative in introducing non-Catholics to the Faith and in initiating Catholics into the Faith's full significance. In both instances, the emphasis is on teaching as a means of salvation.

At every period and in every country, the Church has recognized the vital importance of a Catholic education. In India, the teaching profession remains one with a proportionately strong representation of Catholics although it is suspected of being financially unrewarding. The tense struggle in Kerala where Communists are making an all-out bid to oust Catholics from the educational sphere is justly described by Archbishop Joseph Attipetty of Verapoly as having the Faith "at stake." A Catholic education is a prime necessity for Catholic living.

What is the particular value of the Catholic teacher that makes Catholic education so precious in the Church's scheme? Pope Pius XII in naming a patron for teachers (St. John Baptist de la Salle: feast May 15) quoted with approval a remark of St. Bonaventure: "The only true educator is one who can kindle in the heart of his pupil the vision of beauty, illumine it with the light of truth, and infuse virtue." Such a lofty function gets out of focus in the long and hoarse hours at the blackboard or during leisureless evenings amid exercise books. Yet, even once to have had such an estimation of a teacher's purpose or to retain it only hazily at the back of the mind is to give special dimension to a life.

By weight of years, learning and authority, teachers enjoy an extraordinary ascendancy in their professional world. They are accustomed to speak at length and, for the most part, without contradiction. Every question is referred to them, they know all the answers and reward or punishment, success or failure hangs on their decision. Such continual speaking and acting with authority is bound to leave a lasting mark on their impressionable subjects—for better or for worse. For impressing the influence of their character and personality on children, teachers come second only to parents.

It follows that teachers and schools are the concern of anyone who is not unconcerned about the future of children. In Calcutta, recently, publicity given to the comparatively poor scholastic achievements of Catholic pupils revealed a tendency of parents and teachers to be critical of each other. This attitude of mutual critical dissatisfaction should cause no surprise since both parties are joint workers in a task that has both importance and complexity. The many problems and hazards that revolve around matters educational and teachers is ample reason for us, first, to pray and, secondly, to seek energetically for solutions.

Hong Kong Sunday Examiner

Seminary Training

THE Public Life of Our Lord seemed to end in failure. The people He had preached to rejected Him and His teaching. Their leaders demanded His death and some of the people joined in the blood-thirsty

clamor. There seemed to be no fruit from so much labor. Yet the Public Life of Our Lord had not been a failure. The people had turned from Him, but the little band of Apostles whom He had trained as future priests and bishops remained faithful and were ready, strengthened by the grace of the Holy Spirit, to carry His teaching and the news of His Resurrection across the world.

The Pope and the Bishops, to whom Our Lord has entrusted the rule of His church, have the solemn duty of carrying on this work of preparing future priests. Every sacrifice is made to ensure that the seminaries in which these future priests are trained shall be apt for the task. The ablest members of a diocese are readily set aside for the work of giving the seminarians the spiritual, moral, and intellectual formation they need, sometimes at the sacrifice of apparently more pressing pastoral or apostolic work.

In the diocese of Hong Kong, the immediate preparation for ordination—the customary training in philosophy and theology and the ultimate spiritual formation—is carried out in the Regional Seminary, Aberdeen, a central seminary established by the Holy See for several diocese. The earlier training, however, is given in Holy Spirit Seminary, Pokfulam, which has been specially established for the diocese of Hong Kong. Despite the ever-growing demands of a rapidly expanding Catholic population, the diocese has set aside four priests for the whole-time service of the Seminary. In addition, seven highly qualified teachers are employed. The Seminary is housed in a very carefully planned modern building, well equipped and designed to hold a hundred or more seminarians. There are at present slightly over forty seminarians in the Holy Spirit Seminary: some of them are preparing for their School Certificate; others, having joined the Seminary after the termination of their secondary or university education, are learning Latin or engaging in more advanced studies that they will need in Major Seminary training and in the priestly life.

So elaborate an educational establishment might seem excessive if the number of students were the only thing to be considered. Since the students are future priests, no care can be considered excessive.

The annual collection for the Seminary should be welcomed by us all, for it gives us a chance of sharing in the work dear to Our Lord, and preparation of priests for our diocese.

Pakistan Christian Voice

Platters And Platforms

MR. Z. H. Lari, President of the Karachi Bar Association, is now something of a sensation for having stood up and fearlessly spoken his mind about the delay in the return of a representative form of government. What he said was far less important than the fact that his oblique protest against the restraints of a military regime were made at a function at which both the Foreign Minister, who was the guest of honor, and the Minister for the Interior were present.

In point of fact Mr. Lari's likening of Pakistan without a constitution to a boat without an oar was a piece of impassioned hyperbole. Boiled down to essentials the requirements of the ordinary man in Pakistan are economic security, freedom from exploitation, and clean and efficient government.

To him the terms "constitution," "democracy" and "elected representatives" are mere academic abstractions, assuming he had ever heard of them; and the chances are that he has not, when as Mr. Manzoor Qadir observed most villagers do not even know what voting means. Not one in ten of Mr. Lari's countrymen would be prepared to mourn with him in his loss.

There is so much leeway to be made up in every field of national development that we can well do without political parties and representative government for some time to come. Mr. Lari is piqued at the regime's insinuation that political activity will impede reform. That insinuation is the understatement of the year. Democracy, if truth be told, is a mockery in the encompassing ignorance and illiteracy that blankets all but a small part of our country.

But Mr. Lari's protest was decidedly important for another reason. It points the way to the confident expression of sincere opinion which a government so anxious for the furtherance of the common good, will welcome. The idea of "basic democracies" recently proposed by the President, makes it clear that he and his cabinet are anxious to keep in touch with and reflect popular sentiment and to proceed, when timely, towards the ultimate restoration of representative government. Such a healthy interchange of ideas sincerely held, and the consequent discussion both in press and platform, all helping to mould public opinion along the right lines and guide government policy, is a valuable adjunct in the achievement of the ultimate goal.

Philippine Catholic Sentinel

Religious Instruction

AT a press conference last Monday, Congressman Dominador M. Tan and Congresswoman Tecla San Andres-Ziga expressed some optimism on the chances of the proposed amendment of the Constitutional provision on religious instruction, to gain widespread support.

As explained in this space last week, the proposed amendment introduced by Congresswomen Ziga, is now included in the list of proposed amendments to be discussed by the House Committee on constitutional amendments with its counterpart in the Senate. If approved by the senate group, the proposed amendment will almost surely be carried if a special session is called for the purpose of amending the Constitution.

There is reason to be optimistic if the proposed amendment is considered simply on its merits. Nobody denies today the need for providing our youth with sound moral and spiritual training, along with instruction in the three R's and other subjects. Practically everyone concerned with the

problem of juvenile delinquency recognizes that the inadequacy, and in many cases the total lack, of moral training is behind the maladjustment of many young people today.

So clear is the need for this kind of training that the Board of National Education, in which various religious groups and other segments of society are represented, put down as number one in the list of the fundamental objectives of education, "to inculcate moral and spiritual values inspired by an abiding faith in God."

The proposed amendment does not discriminate against minority religious groups in any way. They are as free to avail themselves of its guarantees as any other group. Neither does the proposal run counter to the principle of separation of church and state, inasmuch as it would merely render more effective the teaching of religion in public schools which is already provided for by the Constitution.

That the Department of Education is very much concerned over the problem of moral and spiritual training of our youth, and is interested in seeing the passage of an amendment to the Constitution such as that proposed, is indicated by a speech delivered by Secretary Manuel Lim of Education before the CEAP national convention last year.

Secretary Lim said: "The Department of Education, particularly in recent years, has seen to it that all the benefits allowed by law in the matter of religious instruction were made operative, and if it has not been able to do more, the reason is that it could not go beyond Constitutional limitations."

"That is why," Secretary Lim continued, "despite the mounting pressure of my official duties, I took time out to write to Rev. Father Leoncio L. Lat, Secretary General of the Catholic Welfare Organization, to advise him and his organization that inasmuch as the joint committees on Constitutional amendments of Congress were deliberating on matters on which they should act, the present was the opportune time in which to propose an amendment on the Constitution in regard to religious instruction in the public schools."

The Secretary of Education himself suggested that the proposed amendment "should recognize beyond reasonable doubt the right of parents or guardians to ask for religious instruction for their children as a required subject in the curriculum, and should stress that that right may not be abridged or curtailed in any way."

The amendment proposed by Congresswoman Ziga meets these suggestions, and the Catholic Welfare Organization through its secretary general has not hesitated to give it full backing.

It now remains with the parents, especially those with children in the public schools, to express themselves on this important matter. Too long has God been given the back seat in our public school classrooms, chiefly because of the ambiguous wording of a Constitutional provision intended to ensure that young Filipino citizens be brought up in the knowledge and love of God which is truly a part of their heritage.

Malayan Catholic News

Reds And Moral Codes

WHEN the Rector of Peking's Catholic University was jailed after the Communist takeover in China, he was told: "In the courts of imperialist countries, prisoners are punished for what they confess, not for what they do not confess. But in courts of the *people's democracies* it is the opposite. If you were not guilty, the government would never have arrested you. Our procedure is so simple, so human. Just confess your crimes and you will be forgiven."

"But I have committed no crimes," he said.

Since the fact of guilt or innocence was not primarily in question, his fellow prisoners had made extravagant confessions, giving in detail all the crimes, real or imaginary, they had committed, expecting by their complete "frankness" to save their lives, receive lighter sentences or even to be released altogether. Thus, when talking of crime in a Soviet context one has to revamp his previous concepts.

Lenin was displeased when he heard people say that communism had no moral code. "Is there such a thing as Communist ethics, Communist morality?" he asked. "Of course there is!" He blamed reactionaries for trying to throw dust in the eyes of factory workers and peasants by telling them there wasn't. However, his explanation comes as a shock to one who follows sound moral principles.

Lenin distinguished between "bourgeois morality" (the code currently dominating society), and "Communist morality." The former, he said, derives from the type of economic production proper to any particular age. Take the Ten Commandments, for instance. The Reds say the notion of private property clearly underlies most of the decalogue. Thus, "Honor thy father and thy mother," comes from the Christian idea that the child is the property of its parents. For that reason, Christians always claim that the right to educate the child belongs primarily to the parents, not the state.

Again, "Thou shalt not kill," is a clear indication that a man's life and integrity, belong to him by right of private ownership. Moreover, "Thou shalt not commit adultery" and "Thou shalt not covet thy neighbor's wife," are commands formulating the Christian idea that each husband is the supreme master in his own home and that the wife is a slave who must obey him. "Thou shalt not steal," and "Thou shalt not covet thy neighbor's goods," are obviously related to the right of private ownership.

This Communist analysis of our morality omits an important point—the Ten Commandments are not of Christian but of Jewish origin—and they correspond to the basic precepts of the Natural Law, found in all the great moral codes long before they were adopted by Christianity. The Communist assertion that our moral code derives explicitly from the current methods of production is gratuitous and requires serious proof, not mere assertion.

Our moral code is not based on a Christian acceptance of the right of

private ownership. When the rich young man asked Christ how he should go about attaining spiritual perfection, the Savior replied: "If thou wilt be perfect go, sell what thou hast and give to the poor . . . and come, follow me." That's hardly making private property a foundation for the Christian ideal, the close following of Christ.

Whereas we and the rest of the world in general, take the decalogue as a fixed standard of morality, Communists reject this standard, and say theirs is based on class-struggle: Whatever fosters the revolution, whatever aids in the struggle to overthrow the present social system, is morally good; whatever hinders the triumph of communism is evil. This means their morality may change overnight, and each new morning may serve up its "moral principles for today." The standard is so variable that murder, treason, highway robbery, adultery, incendiarism, vicious calumny and blasphemy may be counted as highly moral acts if they advance the cause of the Party. So the Reds do have an ethical system after all, but one forged on the anvils of Satan.

When the Communist experiment began, divorce, free love and abortion were not frowned upon. Later, because of the corrosive effect these practices had on the family, they were abandoned, lest the Soviet experiment collapse completely. In a word, communism found it necessary to return to something like the "bourgeois morality" still in vogue in the non-Communist world. The Reds discovered, the hard way, that a nation must more or less observe the basic principles of the natural law, i.e., the decalogue, or perish.

If there is no God and no soul, i.e., nothing spiritual, then there is no such thing as justice, human rights, the dignity of man. Naive people who think they are going to be better off under communism, had better take a long look at Hungary, Red China, Yugoslavia, Kerala and Tibet, then say a fervent prayer for light.

Madras New Leader

The Dragon's Claws

ONE of the epic fugitive stories of history began on the night of the 17th March when, under cover of darkness, the "god-king" of Tibet, the 23-year-old Dalai Lama, slipped out of the Norbulingka, his summer palace outside Lhasa, and—together with his mother, two sisters and a younger brother—headed south across the most difficult mountain terrain in the world, travelling by foot and on muleback, through the 17,000-feet-high Che Pass and protected by jubilant Khamba tribesmen until, taking a course unanticipated by the pursuing Chinese Communists, he reached safety in the Indian border town of Towang, in a wild and wooded plateau of Assam. His arduous journey of thirty-five days finally ended on the 21st April, when he was given a cordial welcome at Mussoorie.

Meanwhile, in Lhasa, the Reds poured day after day hundreds of artillery shells into the huge fortress of the living Buddha's winter palace, battered the Norbulingka summer palace as well, destroyed the Chakpori Medical College and the Ramoche

Monastery, desecrated the Mahayana Buddhist Cathedral of Jokang, and repeated the savagery and massacre let loose upon the people of Budapest three years before. The epilogue of this tragedy was the abduction of all the male adults to forced labor in China, turning Lhasa into a city of lamenting women and orphaned children. Rightly did one of our Indian papers remark: "Let us hold our heads low. A small country on our border has paid the ultimate penalty for its temerity to aspire to independence. Much else could die with Tibet if we do not even now heed the warning." In our Parliament cries of Shame! Shame! greeted the Indian Communist Party when it brazenly offered its congratulations to Peking for "leading the people of Tibet to prosperity and equality!"

Regrettably, our Prime Minister was concerning with not incurring the wrath of Peking. When Members of Parliament pleaded with him to condemn the repression of Communist China, he contented himself with calling for calm and patience, so much so that one of the Indian dailies asked in exasperation, "Why this strange tenderness for Communist feelings, as contrasted with the disregard for the sensitivities of the democracies?" We Catholics must feel with the Tibetan Buddhists in their spirited but unsuccessful revolt against the Chinese aggression; however, we must derive satisfaction that Communist China stands unmasked before the wavering peoples of Asia: here is another clear case of religious persecution on the full scale, in which another religion besides Christianity has been the victim.

So long the Chinese Communists had sought to disguise their religious persecution of Catholics in their country; now they have defied what good will there was existing for them in India and adjacent countries, by their crude and brutal assertion of what they consider their political rights which they can secure only by oppressing and persecuting a peaceful and deeply religious people. Red China's ruthless attack on Tibet has stirred the neutral powers of Asia as even the Soviet ravage of Catholic Hungary never had. With a shock Asians have suddenly realized that there can be a yellow colonialism as bad as, if not worse than white colonialism. "The picture of Asian-kicking Asians around is certainly not a prospect that pleases," declared the Times of Indonesia.

In southeast Asia and in India people's minds will be hardened against communism and forewarned against the imminent danger that lies in its political aggression and attack on religious and personal freedom. Meanwhile, our brethren in China are having their faith and loyalty to the Church tested to the utmost. Travellers returning from the Chinese mainland have reported that one of the main questions treated regularly in the study circles which Catholics are compelled to attend, is the question of a Pope for China! As the Roman Pontiff is by Chinese Communist definition an "imperialist," the authorities of the Party and the Government have resolved on giving to the Church in China an independent head, one whose devotion to the Communist cause will be beyond all question and who will sever all connection with Rome. It is consoling to learn that this new movement has met with strong rejection on the part of faithful Catholics.

NOTES AND INFORMATION

$17 Million Collected for Missions in 1958

CLOSE to $17 million were collected throughout the world in 1958 by the Society for the Propagation of the Faith to help support the Church in some 700 mission territories.

This was reported by Fides, mission news agency, which said the sum is larger than that collected during 1957, but insufficient to meet all mission needs.

About four million dollars, it said, will be set aside to aid 431 major and minor seminaries in mission areas. Also available for support of these seminaries is the $3,472,000 raised during 1958 by the Society of St. Peter the Apostle for the Native Clergy. This figure compares with $2,863,000 which the society collected in 1957.

The money collected by the Society for the Propagation of the Faith assists missions in distributing funds for churches, education, cultural and information service, social and charitable activities of all kinds, including assistance to refugees from communism, and centers for foreign students from mission lands.

Pope Appeals for Suffering, Prayers for Missions to Lift Apostolate Above Other Needs

LOVE, prayer and suffering offered for the missions have a greater value than financial aid, said His Holiness Pope John XXIII.

In a brief discourse to members of an Italian lay society which supports the missions, the Pope granted that material offerings are necessary, but it is "not the principal, nor the only form of assistance."

"Not a few Christians," he said, "hold the erroneous idea that missionary assistance is carried out completely in the simple offering of material help.

"To such a way of thinking, the missionary problem is reduced to the level of just another human problem, whereas it is essentially a supernatural problem," the Pope said.

Other means of assistance of greater value include "love for souls, prayers for the salvation of others and, above all, suffering inspired by charity," he said.

"Ah! What a triumph for the Church it would be if it were possible to enroll under the banner of the mission apostolate all the Christians who suffer in the hospitals, in the sanitorium and in rest homes; if it were possible, above all, to make these places centers of spiritual support for the missionary army; if it were possible to persuade the infirm to give their pain, accepted with love from the hands of God, for the missions."

Missioners Meet with FAO Officials To Discuss Food Problems in Mission Areas

REPRESENTATIVES of more than twenty missionary orders and congregations met in Rome with officials of the United Nations Food and Agriculture Organization (FAO) to discuss food and crop problems in mission areas.

Binay R. Sen, FAO general director, welcomed the group, representing more than 180,000 missioners. Also present was Archbishop Pietro Sigismondi, Secretary of the Sacred Congregation for the Propagation of the Faith.

The meetings, one of a series of activities designed to familiarize missioners with FAO's work and encourage them to exchange information with it, was arranged by the Holy See's permanent observers at FAO: Msgr. Luigi Ligutti, director of the National Catholic Rural Life Conference in the US, and Dr. Emilio Bonemelli, who is in charge of the papal summer residence and farm at Castelgandolfo.

After the meeting at FAO's Rome headquarters, the missioners visited Castelgandolfo farm and gave a reception for Archbishop Sigismondi.

Wants All Priests To Aid Missions

HIS Eminence Gregoire Pierre Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, has expressed the hope that all priests will join the Missionary Union of the Clergy.

Fides, mission news agency of the congregation, reported that the Cardinal foresees the missions prospering more than ever if all priests enroll in Missionary Union, and they and their faithful become inscribed as interested members of the pontifical missionary societies.

Fides said the last day of the four-day meeting of the Pontifical Mission Aid Societies was taken up with matters concerned with the Missionary Union of the Clergy.

The meeting brought together forty bishops and priests representing the countries in Europe, the Americas, Australia and South Africa. At the conclusion of the meeting, His Holiness Pope John XXIII received the mission directors in a special audience.

Asia, Africa, Oceania 'Church of Future,' Bishop Sheen Asserts

AUXILIARY Bishop Fulton J. Sheen of New York told 800 future missioners that Asia, Africa and Oceania are "the Church of the future."

He predicted that conversions to Christianity would mount spectacularly when the present wave of persecution is spent, pointing out that every period of persecution is followed by

"a great missionary era" for the Church.

The Bishop spoke at the Pontifical Urban University, which specializes in the training of missioners. He came to Rome for the annual meeting of national directors of the Society for the Propagation of the Faith. He is the American director.

Bishop Sheen said: "We who come from any part of the Western world come from the Church of the present... But Asia and Africa and Oceania, that's the Church of the future."

He predicted that India would make a great contribution to the Church of the future. Noting that there is no theological treatise on the "Spirit of Christ," the Bishop said:

"I think that India, when the Gospel goes there and penetrates more than the one and one-half per cent who know it today, will give us the treatise on the spirit of Christ." He described the religion of India as a "kind of misunderstanding of the spirit," and observed that Indians "have to learn that the transcendent Spirit is imminent only in man, not in things."

The Bishop said that all missionary activity hinges upon the primacy of Peter.

"Our new Holy Father is one of the most newsworthy men throughout the United States. But he is newsworthy not only because he makes news, but because of what he stands for," he added.

He said today's world scene offers many "negative arguments" for the primacy of Peter, and that one of these arguments is drawn from the current persecution of the Church in Communist China.

"The Communists of China are at present admitting the apostolic succession, but are denying Christ," he stated.

He explained that the Communist rulers of China take great care that the ceremony of consecration of new bishops be valid, but that they just as carefully omit the apostolic mandate, the part of the consecration ceremony which makes clear that the new bishop is being consecrated by express order of the Pope.

"One seeks a reason," Bishop Sheen said. "Why should the Communists insist on validly consecrated bishops, illicitly consecrated priests?"

He said the answer might lie in Christ's words at the Last Supper, when He said that Satan desired to sift the Apostles, but that He would pray for Peter so that he might strengthen his brethren.

"Now you see the diabolism of the Communists," he continued. "They appear to be saying: 'We will detach the bishops from Peter. Without that divine support, they will fail'."

"The Communists have an uncanny sense of the divine, even though they do not believe," the Bishop concluded.

Says 40,000 Foreign Students in US Are Challenge To Christian Leadership

THE 40,000 foreign students being educated in the US are a challenge to Christian leadership in this country, Msgr. Edward A. Freking told students of Our Lady of Cincinnati College.

The national director of the Catholic Students' Mission Crusade spoke at the college's Mission Day observance. Foreign students will go back as leaders to their native countries, Msgr. Freking said, and "it is important that they go back as Christian leaders. If we ignore them, we can be sure the Communists will not."

He said Communist efforts already are being made to win over the foreign students while they are still in Colleges and Universities in America.

"If we believe in Christianity and in democracy," Msgr. Freking said "we must become active."

He suggested that Catholic college students invite foreign students to meetings and seminars at which principles of Christian living are discussed. He also stressed that visitors can learn much about Christian family life if they are invited into Catholic homes.

Far East Radio Station Planned by Mission Unit

THE supreme directive committee of the pontifical missionary organizations is helping to plan the erection of a radio station in the Far East to help spread the teachings of Christ.

The decision to contribute toward the building of a new station was taken because there are parts of the Far East where Radio Vatican cannot be heard. Collection of funds has been entrusted to the Pontifical Organization for the Propagation of the Faith, presided over by Archbishop Pietro Sigismondi, Secretary of the Sacred Congregation for the Propagation of the Faith.

No site has been selected yet, but technical experts will examine possible building sites while money to build the station is being collected.

Pope Recalls His Work with Mission Societies

HIS Holiness Pope John XXIII recalled his own work with the Church's Missionary organizations in Rome during an audience granted to the top echelons of the three pontifical mission societies.

Present at the audience were Their Eminences Pietro Cardinal Fumasoni Biondi and Gregoire Pierre Cardinal Agagianian, and directors of the general councils of the Society for the Propagation of the Faith, the Association of St. Peter the Apostle and the Missionary Union of Clergy.

The Pope recalled that in 1921 he was appointed by the Holy See to reorganize in Rome the activities of the three missionary societies. It was —as the then Msgr. Roncalli—that he worked to establish the headquarters of the societies in Rome and to bring them under the direct guidance of the Holy See.

The Pope praised the societies for their accomplishments and applied to them St. Margaret Mary's words about Devotion to the Sacred Heart.

There can be no greater satisfaction and joy, the Pope said, when the time of death arrives than that derived from what one has done for the propagation of the Faith.

White House Conference of Refugees Urge US To Step Up Aid To Homeless

THE two-day White House Conference on Refugees ended with agreement among the 200 delegates from all parts of the nation that while much has been done in the past decade, much more must be done to aid the millions of homeless in the world.

In his message which opened the conference, President Eisenhower asserted: "Much has been done, but the refugee problem remains—acute and chronic—and it will remain so long as the world suffers from political unrest and aggression; and as long as there are refugees, we cannot ignore them."

The message which was read by Gerald D. Morgan, White House Deputy Assistant, stressed that the World Refugee Year, which started on July 1 under the sponsorship of the United Nations and with US support, may be able to accomplish much in the field of humanity, as the International Geophysical Year did in the field of science.

At the concluding session of the conference, Msgr. Edward E. Swanstrom, executive director of Catholic Relief Services—National Catholic Welfare Conference, sponsored a resolution which called upon the United States to contribute more money to resettle the homeless and also urged Congress to approve legislation which would enable more of them to come to the United States.

There was sharp debate over the resolution, but it was adopted unanimously when called to a vote.

Pope Cites Priestly Sanctity As 'Principal Strength of The Church' At Vatican Ceremony

THE two-day White House Con- truly the first and principal strength of the Church," His Holiness Pope John XXIII declared during a Holy Hour service in St. Peter's basilica.

The Pope entered the basilica on foot to take part in Holy Hour marking the feast of the Sacred Heart and commemorating the worldwide day of priestly sanctification. After the Pope stressed the religious nature of the ceremony the thousands attending respectfully obeyed his request to refrain from cheering or applauding.

Before the Holy Hour adoration began Pope John spoke briefly on the significance of the rite and outlined projects for which he asked all to pray.

"Above all We pray that the gifts of the Divine Spirit may direct the work of the preparation for the ecumenical council. We look for a great event . . . so that the interior structure of the Church may receive new vigor, that all the sheep may heed the voice of the Shepherd and follow Him, and thus result in the one fold which the Heart of Jesus ardently desires."

Other requests for prayers by the Pope were for the success of the Rome Synod and for leaders of the nations.

In the form of a prayer the Pope asked God to "end hatreds, placate dissensions, and may the Divine Redeemer finally grant the triumphant justice sought by so many of our brothers. May there reign that spirit of sincere cooperation which alone can guarantee true peace and ordered progress for all nations of the world."

Lastly the Pope listed the intention of all who suffer in body or mind, particularly those who are oppressed and forced to do things contrary to their conscience and the teaching of the Church.

During the Holy Hour, His Eminence Carlo Cardinal Confalonieri used the Pope's introductory words for two brief meditations on the strength of the priesthood. The Pope and eighteen cardinals present assisted at Benediction.

Pope Appoints New Commission To Prepare for Ecumenical Council

HIS Holiness Pope John XXIII has set up a commission to make preliminary preparations for the coming Ecumenical Council.

The commission, headed by His Eminence Domenico Cardinal Tardini, Vatican Secretary of State, will have the following tasks:

1) To contact the bishops of various countries, the offices of the Roman curia, and theologians and canonists of Catholic universities for advice and suggestions.

2) To make a general outline of the matters to be discussed by the council.

3) To suggest the structure and staffing of the committees, secretariats and other organizations that will be charged with final preparations for the council.

Secretary of the new commission will be Msgr. Pericle Felici, an official of the Sacred Roman Rota, Vatican court of appeals.

Other members of the commission are Archbishop Giuseppe Ferretto, Assessor of the Sacred Consistorial Congregation; Archbishop Pietro Sigismondi, Secretary of the Sacred Congregation for the Propagation of the Faith; Archbishop Antonio Samore, Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs; Melkite-Rite Basilian Father Acacio Coussa, Assessor of the Sacred Congregation for the Oriental Church; Msgr. Cesare Zerba, Secretary of the Sacred Congregation of Sacramental Discipline; Msgr. Pietro Palazzini, Secretary of the Sacred Congregation of the Council; Claretian Father Arcadio Larraona, Secretary of the Sacred Congregation of Religious; Msgr. Dino Staffa, Secretary of the Sacred Congregation of Seminaries and Universities; Msgr. Enrico Dante, Pro-Secretary of the Sacred Congregation of Rites, and Dominican Father Paul Philippe, Commissary of the Supreme Sacred Congregation of the Holy Office.

Preparatory Commission for Ecumenical Council Holds Its First Major Meeting

THE Pontifical preparatory commission for the ecumenical council has held its first major session under the presidency of His Eminence Domenico Cardinal Tardini, Vatican Secretary of State.

Meeting in its temporary headquarters in the Vatican Secretariat of State, the commission has begun already to work out the general lines of the problems to be considered by the council and to collect suggestions from various offices of the Roman Curia. The collected material will be sent later to the bishops of the world and to theology and canon law faculties of the Catholic universities for comments, suggestions and advice.

It is hoped the early preparatory work will be completed as quickly as possible since later preparations will take a longer period of time.

Headquarters of the commission will be transferred shortly to new offices in the buildings facing St. Peter's on Via Conciliazione which will house most of the Roman congregations. It is also expected that the old seat of the congregations — the Palace of the Congregations in the Trastevere district—will become headquarters for preparatory committees.

Says Ecumenical Council Will Give Non-Christians Insight Into Teachings of Church

THE coming Ecumenical Council will enable non-Christians to understand better the Church's message of truth and hope, Archbishop Maurice Roy of Quebec said in Rome.

The Archbishop, who is Primate of Canada, spoke at a Mass in the Basilica of St. Mary Major prior to returning to Quebec. The Mass was offered for the success of the council.

He said the council will enable non-Christians "to see better with what frankness and loftiness of spirit the Church offers to the conscience of all people questions most profound and most worthy of universal attention."

"They will also see how the Church does not allow anyone to give way to selfishness and despair," he continued. "They will see with what certainty the Church proclaims that Jesus Christ gave to man the power to dominate the world and to control himself, and that Christian hope is an inexhaustible source of courage and joy."

"Thus the sincere souls whom Tertulian described as 'naturally Christian' will be able to see the fog, that conceal the truth, lifting," he added.

Archbishop Roy observed that the council "wishes to manifest to millions of Christians separated from us in the course of centuries the affection and solicitude of the Church for all those people who wish to follow Jesus Christ. To all the souls of

good will it offers the opportunity of seeing that true road that leads to unity."

He declared that the coming council "offers us a new vista of concord, and that it will "make possible mutual study of the vast problem that the heads of the Church must solve, and also command the attention of the faithful themselves to these problems."

Main Sessions of Ecumenical Council are to be Televised Vatican City Weekly Reports

MILLIONS of Catholics throughout the world may be able to watch the main sessions of the forthcoming ecumenical council on television, it was reported in Rome.

The Vatican City weekly, L'Osservatore della Domenica, noted that this will be the first council of the Church to have audio-visual aids at its disposal and said they will be used.

"Movies, radio and television, particularly the latter," the weekly said, "will allow 500 million Catholics all over the world to be 'present' in Rome. It will also allow everyone to see the principal phases of the 21st assembly that the Universal Church is promoting for the union of men under her great wings."

If television is to be used, only the public sessions of the council will be telecast. The daily deliberations of the bishops will not be open to the public and—if precedent is honored—will be kept secret by those participating.

Use of public address systems, paging systems and other modern developments in communications will solve many of the problems of the last council, which was held at the Vatican and had its last session in 1870. A main drawback of meeting in St. Peter's at that time was the fact that many bishops could not hear speakers in the basilica's specially built council hall.

The whole range of new communications improvements—typewriters, telephones, mimeograph machines, microphones and others—will do much to shorten the length of the council. With the additional use of TV, newsreels and radio, the world as never before will be able to follow the major events of the council and see the Church at work.

Missioner-Editor Dies; Was Expelled Twice from China

FATHER Desmond E. Stringer, Scarboro foreign missioner, who was expelled from China by both the Japanese and the Chinese Communists, died in Toronto at the age of 55.

Father Stringer was editor at the time of his death of the Scarboro Mission magazine, published by the Scarboro Foreign Mission Society. An authority on Chinese language and culture, he had written many ar

ticles, in Canadian Catholic and secular publications, opposing Canadian recognition of the Chinese Communist regime.

Father Stringer was ordained in 1928 and shortly afterwards began his service in the Chinese missions. He was expelled from China by the Japanese following their invasion of China. He returned after World War II, but was expelled again in 1949 by the Communists during their take-over of China.

St. Camillus Superior General is Named To Record Third Term

THE Order of St. Camillus has re-elected Superior General Father Charles Mansfeld for a third term. This is the first time in the 400-year history of the Order that a Superior General has been chosen for three terms.

Father Mansfeld, 70, is a native of Germany. He served in the United States from 1924 until 1947 when he was elected Superior General and moved to Rome to direct the Order's international activities.

The Order, whose priests and Brothers devote themselves exclusively to the care of the sick, has 2,338 members in 210 houses in eighteen countries.

Pope Marshaling Holy See Behind UN Refugee Year

HIS Holiness Pope John XXIII is marshaling the full support of the Holy See behind the World Refugee Year, it was revealed here. It was also announced that the Pontiff is contributing funds to the United Nations refugee program.

In addition, it was learned that the Holy See will initiate a vast diplomatic action—by means of its representatives throughout the world—to encourage the various nations to undertake additional efforts to aid the remaining victims of war and persecution.

The State of Vatican City, meanwhile, is preparing to issue a series of postage stamps designed to emphasize the need for action on behalf of the refugees.

(The United Kingdom began its program on June 1, and President Eisenhower proclaimed World Refugee Year in the United States to coincide with the new fiscal year which began on July 1. Mr. Eisenhower expressed the hope that the World Refugee Year might be to the field of humanity what the International Geophysical Year was to the advancement of science.)

The moves undertaken by Pope John to muster the utmost support for the World Refugee Year are in line with both his own previous work on behalf of refugees and war victims and with the active lead of the Holy See itself.

When he was Apostolic Delegate in Greece and Turkey during World War II, and as Apostolic Nuncio to France

in the immediate postwar years, the then Archbishop Roncalli devoted much of his time to work on behalf of war victims.

The Holy See is one of the twenty-four member states of the new Executive Committee of the Program of the United Nations High Commissioner for Refugees. It was also a member of the predecessor body, the 21-nation United Nations Refugee Fund Executive Committee, which went out of existence at the end of last year.

Pope Pius XII made frequent contributions to the UN Refugee Fund, and only last year made a donation of $2,000 designated especially for refugees from Communist China stranded in Hong Kong. At the time it was announced that the gift of Pope Pius was a symbolic one intended to spur the nations of the world to action on behalf of the three-quarters of a million Hong Kong refugees.

The Holy See has also spurred Catholic support for such bodies as the Intergovernmental Committee for European Migration and the Standing Conference of Voluntary Agencies Working for Refugees. Members of the latter organization include the International Catholic Migration Commission, the International Conference of Catholic Charities and Catholic Relief Services-National Catholic Welfare Conference.

Hospitaller Order of St. John of God Changes Identifying Initials

THE Hospitaller Order of St. John of God have changed their identifying initials from OSJD (Order of St. John of God) to OH (Hospitaller Order).

The change was made during the 56th general chapter of the order in Rome and the initials which generally follow the signature of the order's members now conforms to the Latin title by which the Church recognizes and indicates the order—*Ordo Hospitalarius*.

During the general chapter it was reported that the order's first foundation in Korea had been established in 1958. Five Brothers of St. John of God from the Irish province opened a house at the invitation of Bishop Harold Henry, Apostolic Vicar of Kwangju.

The Brothers have already begun building an outdoor clinic and hope to erect a small hospital as soon as they can raise the money.

The Hospitaller Brothers were founded by St. John of God in Granada, Spain, in 1537. The order is now located in five continents and thirty-five countries including the United States. There are 206 houses caring for more than 202,350 patients. There are more than 2,370 members in the order.

Laity Congress Volume Published

A THIRD volume of the proceedings of the Second World Congress of the Laity has been published under the title, "Former des Apotres" (To Form Apostles).

It deals exclusively with the "work

shop'' sessions of the congress, which was held in Rome in October, 1957.

The first volume, ''The Laymen of the Church,'' was a compilation of doctrinal matters dealt with by the congress. The second, ''In Relation to Today's World,'' surveyed today's world scene and the responsibilities of laymen in it.

Pope Warns of Education Slighting Seminarians' Spiritual Direction

HIS Holiness Pope John XXIII has cautioned seminary rectors to be wary of education systems that would leave seminarians without strong spiritual direction.

The Pope told rectors of sixteen seminaries in which 3,500 seminarians are enrolled that ''some people are of the opinion that the traditions of the past must be considered outdated and that new systems and ideas should be adopted.''

The Pope said that though no one will deny the advantage of using new means for the sound development of young men studying for the priesthood, ''no one should ignore the extraordinary care required by the youthful soul.''

He warned specifically against the ''certainly unfavorable influences which they can suffer'' from the application of the belief that ''energies of the natural order can be overcome by the (seminarians) themselves.''

He said this view runs the ''serious risk of thus departing from the substantial and strong spiritual direction of the past. It is not difficult to realize the unhappy consequences usually resulting from such premises.

''One must be very careful—even when the prospects may seem very rosy and gratifying,'' the Pope said.

He told the rectors that they may look to the results of the forthcoming Rome synod and to the ecumenical council. He said the council ''will certainly yield an important and great contribution toward a complete revival of activities for the glory of the Church and, because of this, for the edification and increased advantage of souls.''

Society Official Says 165 Newly Ordained Priests Are Being Sent To Mission Posts

THE Oblates of Mary Immaculate are sending 165 newly ordained priests to the missions this year, Father Joseph R. Birch, Assistant General, said in Los Angeles.

The English-born priest said vocations were increasing and that the Oblates now have 7,200 priests and Brothers serving on all continents.

He said the increase is expected to continue. At present, he said, vocations to the Oblate Fathers are flourishing in Canada, France and the US, in that order.

Father Birch came to the US from Rome to visit the western US Oblate province. He was received here by His Eminence James Francis Cardinal McIntyre, Archbishop of Los Angeles.

Book Reviews

Jerome Xavier S.J. and the Moslems of the Mogul Empire

By Arnulf Camps, O.F.M. 260 pp. Schoeneck-Beckenried, Switzerland: Nouvelle Revue de Science Missionnaire. 1957.

Jerome Xavier, a grandnephew of St. Francis Xavier, has been overshadowed by his famous relative. Yet as this authoritative study shows, Jerome Xavier was an outstanding missioner in his own right. Born to a noble Spanish family in 1549, he entered the Society of Jesus at the age of nineteen and was sent to India in 1581.

During a period of twenty years, from 1595 to 1615, he was in charge of the Jesuit mission at the court of the Great Mogul in northern India. He was on friendly terms with Akbar the Great—the creator of the so-called Divine Religion—and with Akbar's successor, Jahangir. Despite evidence of pro-Catholic views on the part of these rulers, neither of them was converted to Christ.

This work is a masterly piece of historical research and includes much unpublished material from the Roman archives of the Society of Jesus. It contains a short biography of Jerome Xavier; a description of the religious situation in the Mogul Empire during his stay there; an analysis of Xavier's controversial works; and the principles of his missionary work.

The universality of the Church is well brought out in this unusual book: Its author, a Franciscan of German or German-Swiss background, writes fluently and enthusiastically in English about a great Jesuit missioner from Spain.

Rain and the Feast of the Stars

By Reiko Hatumi. 215 pp. Houghton, Mifflin. 1959. US $3.50.

There is a delicate Japanese texture to this exquisite picture of life in a well-to-do Tokyo family. The time: the years before the war; the main character: Reiko Hatsumi herself, who describes a circumscribed, yet lovely world of Oriental gardens and landscapes; beloved servants and tutors; and, above all, her parents.

Although only a small child, the author feels herself torn between two conflicting loyalties. The first is the spirit of old Japan, which clings to her beautiful mother; it is a world of strict social customs, Buddhism and vaguely anti-Western feelings. In contrast to it stands the Western tradition, which Reiko identifies with the Sacred Heart School at Tokyo, which she attends at the wish of her internationally minded, Catholic father.

In the end, the conflict proves too much for the sensitive child, who suffers a nervous breakdown. In Oriental fashion, the book is more suggestive than explicit; the interpretation of many points is left to the reader's imagination.

The Gospel in Dispute

By Edmund Perry. 230 pp. Doubleday. 1958. US $3.95.

The author of this stimulating and profound study of the relation of Christianity to other missionary religions is a young Methodist minister

who is Chairman of the History and Literature of Religions Department at North-western University; his book is part of the Christian Faith Series for which Reinhold Niebuhr acts as consulting editor.

Dr. Perry points out that today Christianity is faced by a new challenge: While Christian missionaries seek to carry the Cross to distant continents, the old lands of Christendom have become mission fields for the non-Christian religions. After establishing the fact that "to be a Christian at all anywhere in the contemporary world is to be a responsive and responsible missionary Christian," he re-examines the Christian missionary approach to Judaism, Islam, Hinduism and Buddhism. This serious book is an excellent example of informed Protestant missionary theology; it will be of interest to all Catholic theologians and missiologists.

Introduction A L'Hinduisme

By Maurice Queguiner. 309 pp. Paris: Editions de l'Orante. 1958.

To most Westerns, Hinduism is a remote and almost incomprehensible religious force. Some of us are repelled by its caste system and popular customs that appear grotesque in our eyes; others are confused by exaggerated claims about Hindu mysticism and yoga cults. Few have the time or inclination to immerse themselves in the voluminous learned books that treat of Hinduism. For this reason, the present single-volume compilation will prove most welcome to the average cultivated person who wants basic information about the faith of millions of Indians. Its author is a member of the Paris Foreign Missions Society who spent fifteen years as a missioner in India and is well informed on Indian languages and customs.

The first part of the book takes up Hinduism as a religious system—its sacred writings, liturgy, moral principles, spirituality and its various schools. The second section considers Hindu thought and philosophy, and the Hindu teachings on God, man and the world. Included is a glossary of Hindu terms and a bibliography.

Reviews in Brief

That They May Be One

A Study in Papal Doctrine (Leo XIII-Pius XII).

By Gregory Baum, O.S.A. 181 pp. Newman. 1958. US$3.50.

In view of the recent call by the Holy Father for an ecumenical council, this scholarly work acquires new significance. The author undertakes a comprehensive study of modern papal documents on the unity of the Church. His presentation is sober and methodical. A valuable source book.

Brother Dutton of Molokai

By Howard E. Crouch. 148 pp. Bruce. 1958. US $2.00. Ages 10 and up.

Joseph Dutton of Janesville, Vt., seemed like any other young man. Good-looking and cheerful, he served with distinction in the Union Army during the Civil War. Afterward, he suddenly decided to give away all his possessions and go to the distant island of Molokai, where he risked catching leprosy by helping a Belgian missioner, Father Damien. Brother Dutton's story is one that will thrill all readers.

Mission Chronicle

BURMA

THREE CATHOLIC INSTITUTIONS IN BURMA BLESSED BY ARCHBISHOP

RANGOON, Burma — Three new Catholic institutions were blessed here by Archbishop James R. Knox, Apostolic Internuncio to India.

He blessed a health center to be staffed by Medical Mission Sisters, a hostel for women students at the University of Rangoon, and a new high school for Chinese girls.

The health center was originally built three years ago as a small government hospital, but was given to the Church by the government of former Prime Minister U Nu.

Archbishop Knox said at the dedication that there is need for increased medical care in Burma. He expressed the hope that the health center, staffed by five Medical Mission Sisters, might eventually lead to the construction of a large Catholic hospital, and training school for nurses.

Ground for a new hospital has been purchased in Rangoon. It will be the first large Catholic hospital in Burma.

The hostel blessed by the Archbishop will accommodate seventy-five women students. It is situated on the property of the Good Shepherd Sisters, two of whom will supervise it. Formerly all Catholic students had to live in hostels provided by the University of Rangoon.

The high school for Chinese girls will be able to take care of 1,000 students, including 200 boarders. The school is staffed by the Sisters of St. Joseph of the Apparition of Marseilles, France.

CEYLON

POPE HONORS CEYLON AMBASSADOR

VATICAN CITY — His Holiness Pope John XXIII has awarded the insignia of Knight of the Grand Cross of the Order of St. Sylvester to Ceylon's Ambassador to Italy, Herbert Jayatilleke Hulugalle.

The insignia was presented by Archbishop James Robert Knox, Apostolic Internuncio to India, during a ceremony at the Urban College for the Propagation of the Faith. Witnessing the presentation were student priests and seminarians from Ceylon.

Ambassador Hulugalle was awarded the honor because he represented his nation at the coronation of Pope John.

CEYLON COMMUNISTS TRYING TO SEPARATE CLERGY FROM LAITY, PAPER CHARGES

COLOMBO, Ceylon — Under the title "Local Reds Start an Open War

on Religion," Ceylon's leading Catholic paper has reported details of a Communist campaign said to be aimed at separating the clergy from the laity.

The paper, the Messenger, said that with the launching of the campaign Ceylon Reds apparently have discarded their policy of pretending to be neutral in religious matters.

The Messenger report came amidst a mud-slinging campaign on Church authorities that was promoted by Communist leaders. A target of the Reds' attack was the alleged financial dealing of Archbishop Thomas B. Cooray, O.M.I., of Colombo. In an effort to show that the Archbishop was in possession of unlimited funds, the Reds charged that he was about to buy a major commercial firm with money "earned behind the high walls of church buildings."

The Messenger reported that the new Communist campaign is aimed against all religions, not only Catholicism.

The Catholic weekly said the campaign is aimed at creating dissension between the clergy and laity. It stated that very soon the same tactics will be used against Buddhists, who are the majority here.

However, the Messenger said it welcomed the Red onslaught because it may result in eliminating the complacency of Ceylonese citizens in regard to Marxism.

The paper commented that as far as the Catholic Church is concerned the campaign is doing the opposite of what the Reds had hoped for. Instead of separating Christians, it has helped to unite them, the paper stated.

BISHOP REFUTES RED CHARGES THAT CHURCH EXTORTED TAX FROM CATHOLIC FISHERMEN

CHILAW, Ceylon — A Bishop here has denied Communist charges that the Church in Ceylon was guilty of "extorting" a tax from Catholic fishermen.

Bishop Edmund Peiris of Chilaw, a member of the Oblates of Mary Immaculate, issued a printed explanation of the "fish rent" given to the Church by the Catholic fishermen. The explanation refuted Communist allegations that the Church was forcing fishermen to pay a tax which originally had been paid to the government.

Bishop Peiris said the fishermen's contribution of 10 per cent of their income was not the result of any order from the Church. The fishermen started giving it of their own free will to support their Church, he said.

He explained that when the contribution was originated in the 19th century, the Church in Ceylon had been incapacitated by a long period of persecution. The Church had lost her churches, her schools and charitable institutions as a result of the persecution, the Bishop said.

When the persecution ended under British rule, the Catholics decided to rebuild their churches and other institutions, Bishop Peiris recalled. But they had no funds to do this, he said. The Catholic fishermen, therefore, resolved to pay the Church the 10 per cent tax which they had been paying to the government, the Bishop stated.

The Bishop denied charges that the Church was using this money in

an unjustifiable way. He pointed out that most of the money usually went back to the fishermen themselves in the shape of Church charity for their welfare.

The Communist charges were part of the present vilification campaign against the Church in Ceylon. The Communists have concentrated on the line that the Church is a "capitalist" institution. Recently they tried to picture Archbishop Thomas B. Cooray, O.M.I., of Colombo, as the owner of vast funds. The allegation was exposed when a priest printed an authoritative estimate of the Archbishop's income and expenditure.

CHINA

WORK OF CHINA MISSIONERS IN FIELD OF BOTANY SALUTED

PHILADELPHIA — It was an 18th century French Jesuit Missioner to China who introduced to Europe—and thus to America—such familiar trees as the ailanthus and oriental arborvitae, a Chinese botanist said here.

Dr. H. L. Li, taxonomist of the University of Pennsylvania's Morris Arboretum, said in an article in the arboretum's quarterly bulletin that such Far Eastern plants as the peace, day lily and weeping willow were taken to Europe in fairly early times. But the great wealth of oriental flora was virtually unknown until the 18th and 19th centuries, he said.

"The most celebrated name" among the "many learned Jesuit Fathers...interested in the plants and plant products of the East," according to Dr. Li, was that of Father Pierre d'Incarville, S.J., mission in China from 1740 until his death Peking in 1757.

Dr. Li said it was he "who intr duced from China to Europe, amo other things, tree of heaven (Aila thus altissima), Chinese scholar t (Sophora japonica) (sic), oriental a borvitae (Thuja orientalis), goldenra tree (Koelreuteria paniculate), juju (Zizyphus jujuba), as well as t Chinese cabbage and mustard."

Another missioner who made sig ficant contributions according to D Li's article, was the Portuguese Fath Joannis de Loureiro, who was China and Indo-China from 1735 1782.

Dr. Li said that specimens of suc plants as the missioners and trade brought from the Far East to Euro were brought to the American coloni along with plants of European origi

The "extraordinary horticultur wealth of China" was not really know to the West until the middle of th last century, according to Dr. Li. H singled out Vincentian mission Armand David and Father Delava as among the many men "whose e forts added greatly to our knowledg of the rich flora of eastern Asia an at the same time enriched abundantl the gardens of the world."

CHINESE REDS STOP DELIVERY OF BRITISH CATHOLIC PAPER

LONDON — The Universe, Britis Catholic weekly, reported that th last copy to be mailed regularly t Communist China from London ha been stopped by the Reds.

The copy went to the Jesuits who staff the Shanghai observatory now in Communist hands.

For many years three other copies of the Universe were smuggled into China, the paper revealed. They were ripped into columns and hidden in packages. Then the Communists discovered the ruse and the dissected papers were removed from the parcels.

Copies of the Universe are still reaching several Iron Curtain countries, it was reported. These include the Soviet Union, Poland, Hungary, Czechoslovakia and Yugoslavia.

The Universe, most popular weekly religious newspaper in Britain, has a circulation of over 300,000.

DROP IN MASS ATTENDANCE IN CHINA SEEN SIGN OF 'FIDELITY TO THE CHURCH'

ROME — The increasing drop in Mass attendance by the Catholics of China is often "a mark of fidelity to the Church," the international mission news service, Fides, reported here.

The news agency said the seeming paradox is due to the fact that in many places in China, the only priests permitted to offer Mass in public are those who have sworn allegiance to the so-called Patriotic Association of Chinese Catholics. "Catholics have in general repudiated these 'patriots'," Fides said, and now pray at home instead of assisting at Masses offered by schismatic priests.

Fides said that priests who are not members of the "Patriotic Association" are mostly in prison, in work camps or under house arrest. And even priests still nominally free must join in forced labor, it said.

The agency said that in addition, churches in many places, especially in country districts, are either closed or taken over for secular use.

EXCOMMUNICATED PRIEST IN RED CHINA ATTACKS PRELATE

HONG KONG — Communist newspapers here gave prominent play to a so-called "Catholic pastoral letter" attacking a Chinese prelate exiled by the Reds.

The "pastoral" called Archbishop Paul Yu Pin of Nanking—who now lives in New York and is currently visiting Korea—"a tool of American imperialists." It also praised the "complete freedom of religion" in Communist China.

The letter was addressed to the Bishops and Catholics of Nationalist-held Taiwan by Father Li Wei-kwang, former vicar general of the Nanking archdiocese who was excommunicated by the Holy See for openly collaborating with the Communists in 1951.

The letter, claiming to be an Easter greeting to the Catholics of Taiwan, attacked Archbishop Yu Pin with the usual Red charges. It accused him of collaborating with US "invasion forces" and of "selling out to the American plot of two Chinas" during his recent visit to Taiwan.

A short preface to the letter referred to the excommunicated priest as the present Archbishop of Nanking. The former vicar general is known to have been ostracized by that See's Catholics after he wrote a newspaper article

on the "criminal activities" of Archbishop Antonio Riberi, former Apostolic Internuncio to China and now Nuncio to Ireland. The priest's campaign to have the Archbishop exiled from mainland China led to his excommunication.

INTERNUNCIO TO CHINA APPOINTED BY PONTIFF

VATICAN CITY — His Holiness Pope John XXIII has appointed Msgr. Giuseppe Caprio as Apostolic Internuncio to China.

Msgr. Caprio had served as Regent of the Apostolic Delegation of Indochina for southern Vietnam, Cambodia and Laos. In his new post he replaces Archbishop Antonio Riberi, who was recently named Apostolic Nuncio to Ireland.

Msgr. Caprio was born in southern Italy on November 15, 1914. After his ordination in December, 1938, he came to Rome where he studied at the French seminary and the Pontifical Ecclesiastical Academy.

He entered the service of the Holy See on August 1, 1943, in the Vatican Secretariat of State, where he remained until 1947. From 1947 to 1952 he served at the internunciature in China, and then was attached to the nunciature in Belgium until 1955. He had been Regent of the Apostolic Delegation of Indochina since 1956.

BISHOP WALSH 'NOW WELL,' BUT STILL UNDER RED DETENTION IN SHANGHAI

HONG KONG — The last US Catholic missioner in China, Bishop James E. Walsh, M.M., is "now well" but still under Red detention in a Shanghai hospital, according to a brief report received here.

The information is the first news of the 68-year-old Bishop, a native of Cumberland, Md., since a report of three months ago that he was not well and had been moved in February from a Communist prison to the Shanghai hospital.

The reports did not disclosed the nature of the Bishop's earlier illness or identify the hospital where he is now staying.

The whereabouts and condition of Bishop Walsh have been a subject of widespread interest ever since he was arrested by the Chinese Communists in October, 1958. The Reds refused to divulge any information about him until December, 1958, when they announced that he had been arrested for violations of unspecified Chinese laws.

Subsequently, the US State Department pressed the Chinese Red regime for information about the Bishop, but learned only that he was "under investigation." US officials were told further that the investigation of the Bishop was "an internal Chinese matter and none of their business."

These results of the State Department's efforts were reported in a letter sent by the then Acting Secretary of State Christian A. Herter to Rep. Thomas J. Lane of Massachusetts who has been conducting inquiries in regard to Bishop Walsh.

In his letter Mr. Herter promised that the State Department would "never cease in its efforts to obtain the release of Bishop Walsh."

Before his arrest last October the Bishop had repeatedly asserted that he would remain in China as long as possible. He said he felt his presence gives moral support to Chinese Catholics in resisting Communist persecution.

Bishop Walsh went to China in 1918 as a missioner, one of the first Maryknoll Fathers to do so. After his consecration as a bishop in 1927, he served as Superior General of the Maryknoll Fathers from 1936 to 1946.

He returned to China in 1948, a year before the Communists took over the country. Until 1951 the Bishop served as executive secretary of the Central Catholic Bureau, which coordinated Catholic missionary and welfare work in China. The Communists closed the bureau that year and moved the Bishop to Christ the King rectory in Shanghai. The Bishop has been under virtual house arrest since 1953.

The news of Bishop Walsh was received with gratitude by Catholics here, but other information received indicates that the Reds are intensifying their persecution of the Church.

It was learned here that six Chinese Jesuit priests were arrested and imprisoned recently by the Communists in Zikawei, a suburb of Shanghai.

The priests are: Fathers Joseph Song, 63; Vincent Zi, 73. Ignatiur Tsu, 60; Francis Xavier Tsa, 52; Joseph Lo Da-gneu 41 and Thaddeus Tsa, 42.

The priests were reportedly accused of refusing to cooperate with the schismatic Patriotic Association of Chinese Catholics.

Father Tsa had previously spent three years in prison, and Father Lo had been imprisoned one year. The arrest of the priests brings to thirty-eight the number of Jesuits imprisoned in Red China.

These include two members of the hierarchy: Bishop Ignatius Kung S.J., of Shanghai, arrested in September, 1955, and Bishop Dominic Tang, S.J., of Canton, arrested in February, 1958.

PEKING CATHEDRAL CLOSED

ROME — The Peking cathedral and buildings annexed to it have been converted by the Chinese Reds "to other uses," it has been reported here by Fides, mission news agency.

The report said there was no indication as to what the term "other uses" meant.

St. Michael's church in Peking has also been closed, the report added. Masses, however, are being celebrated in that city's Immaculate Conception church, it said.

SAYS CHINESE CATHOLICS CAN CHOOSE ONLY BETWEEN SCHISM, CATACOMBS

VATICAN CITY — Communist China has narrowed the choice of its Catholic population to "either schism or the catacombs," according to L'Osservatore Romano.

The Vatican City daily cited testimony by an unidentified refugee from China to the effect that the

Red regime has dropped all pretense of attacking the Holy See solely as a "political" force.

Quoting the refugee, it said:

"There is no longer, as in past years, a distinction between 'political Vatican' and 'religious Vatican.'

"The demand made is simply to break away from Rome and to accuse the Pope and the Holy See."

The Vatican City paper also quoted from a letter from a Chinese Catholic saying:

"Do not worry about our bodies, but pray for our souls. We are ready to suffer for the great family of the Church. Tell the White Father (the Pope) that we love him and that we are always close to him in our thoughts."

CHINESE LEGATION TO HOLY SEE IS RAISED TO RANK OF EMBASSY

VATICAN CITY — Nationalist China's legation to the Holy See has been raised to the rank of an embassy.

Embassies at the Holy See now number thirty-four. Legations total thirteen.

It is not foreseen here that the Holy See's internunciature in Nationalist China, which has the rank of a legation, will be raised to a nunciature, the equivalent of an embassy.

Although both the Netherlands and Iran raised their diplomatic missions to the Holy See to embassy rank, the papal representatives to those nations have continued to be internuncios.

NEW LINE ON RELIGION IN RED CHINA REPORTED

HONG KONG — The recent experience of two visitors to Red China indicate a change in the Communist's propaganda line concerning religion.

While sightseeing in Shanghai, the first visitor reported, he asked the official guide: "Is there freedom of religion in China?"

The guide, a young man of about 20, described as most pleasant and courteous up to that point, bristled with anger as he replied in a loud voice: "In the new China there is no religion!"

The second visitor said he asked to be allowed to go to Mass on Sunday morning in Shanghai. The guide told him that he had no visa to go to Church.

"But I have a visa for visiting the city, and all day yesterday we toured the sights," replied the tourist.

"No visa, no Church" said the guide walking away.

INDIA

DALAI LAMA LAYS BLAME FOR TIBETAN REVOLT TO RED ACTS AGAINST RELIGION

TEZPUR, India — The Dalai Lama, Tibetan spiritual and temporal leader regarded by his Buddhist followers as the reincarnation of a diety, blames Red China's "interference" with religious freedom for the Tibetan rebellion.

In a statement he issued in his own name here in sanctuary, the Dalai Lama said Chinese interference led to a struggle which took on "serious proportions" in 1956. He added:

"In the consequential struggle, the Chinese armed forces destroyed a large number of monasteries.

"Many lamas were killed and a large number of monks and officials were taken and employed on the construction of roads in China, and as the interference in the exercise of religious freedom increased, the relation of Tibetans with China became openly strained from the early part of February, 1959."

Categorically denying the Chinese Communist statement that he had been "kidnapped" by "rebel bandits," the Dalai Lama said he came to India from Tibet of his "own free will and not under duress."

INDIA CHURCH STONED, SEVERAL PARISHIONERS BEATEN BY MISCREANTS

DOHAD, India — St. Joseph's church here was stoned and several of its parishioners were beaten after rumors were circulated concerning an alleged conversion ceremony.

As the miscreants tried to enter the church, its doors were closed while about 200 Catholics were praying quietly inside. They had come from the adjoining villages to attend an adoration service, which was the basis of the rumors.

After the stoning, when some of the Catholics tried to escape in a bus, they were attacked again. A priest who tried to accompany the fleeing Catholics was prevented from doing so by a police officer. He was later stoned by the miscreants, who also beat an elderly Catholic woman.

Father Pascah D'Souza, parish priest of St. Joseph's, identified the miscreants as mostly members of the Arya Samaj, a Hindu group that has its local office opposite the church. He said the Samajists spread rumors that a 13-hour adoration in the church was to be a secret ceremony for the conversion of tribal people to Catholicism.

The Samajists came to the church in the company of a police officer. When they tried to interrogate the Catholics, a priest challenged them for trespassing and they left, Father D'Souza said.

Later, a crowd gathered in front of the church. About 100 persons managed to enter in spite of the police. They stoned and broke the statue in the church's grotto. Many tiles of the rectory, guest house and the church were broken. Entering the school building, the Hindus beat the Catholics, injuring two nuns.

Father D'Souza said the later skirmish at the bus stop occurred in front of police officers who declined to interfere. He said the woman who was beaten was confined to bed.

Father D'Souza said he has reported the incident to the Home Minister of the Indian Central Government.

LEGAL BOARD TO ADVISE INDIA'S CATHOLICS ON CONSTITUTIONAL PROBLEMS

BANGALORE, India — A board of Catholic legal experts has been formed here under the auspices of India's Bishops' Conference to give advice on constitutional problems affecting Catholics' rights.

The board is composed of nineteen members, eight of them priests. Its standing committee is headed by Archbishop Eugene D'Souza of Nagpur, a member of the Missionaries of St. Francis de Sales of Annecy.

In announcing the decision to form the board, the Bishops' Conference stated it was needed because governments in India were introducing some statutes "which adversely affect our religious liberty, moral laws and educational rights."

CARDINAL GRACIAS CITES RIGHT TO LIVING WAGE

BOMBAY, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, told workers at a Catholic assembly here that they had a right to a living wage and that real happiness must be found in their work.

Earlier, the Cardinal officiated at a Mass for the workers at which they offered their tools and products of their work at the altar.

Cardinal Gracias warned against thinking that problems can be solved through a purely economic approach. He called instead for the use of spiritual efforts.

It is necessary, he said, that along with efforts to secure social justice and to raise living standards, a spirit of contentment and peace must be encouraged in every day life.

KERALA BISHOP PREDICTS NATIONAL INTERVENTION IN RED STATE'S SCHOOL LAW CRISIS

ALLEPPEY, Kerala — A Bishop declared here that he expects India's central government to intervene to "do justice" to the harassed Church schools in Communist-governed Kerala.

Bishop Michael Arattukulam of Alleppey, said so in an interview here. Meanwhile Kerala's Bishop upheld an earlier decision to keep Catholic schools closed in protest against the State's new school law.

Bishop Arattukulam referred to the possibility of central government action when asked whether the Church in Kerala expected the closing of parochial schools to be the "ultimate solution" to the problem presented by the school law. Among other things, the law requires that only teachers included on lists drawn up by the government can be hired for teaching jobs.

The Bishop said:

"We expect the central government to do justice and maintain the democratic nature of the country. We expect this reasonably because we are only putting up a constitutional fight for the preservation of democracy."

The Bishop indicated that he regards the Kerala education problem as a challenge to the democratic set-up of India. He declared flatly that in Kerala the democratic rights of citizens and minority groups are being trampled under foot.

The interview with the Bishop took place in his white-washed little villa overlooking the Arabian Sea.

The Bishop talked about the "experience" Church schools in Kerala had already had from the Communist government. The Church protested against the introduction of "Communist" textbooks, the Bishop recalled. He said the government is keeping the same books this year.

The official declaration on closing the Catholic schools was first made at Changanacherry. Representatives of the Catholic laity, the Catholic teaching profession and the Catholic school administrators met there for a conference under the presidency of Archbishop Mathew Kavukatt of Changanacherry. The resolution—backed up a week later by Kerala's bishops—said Church schools will remain closed until the "destructive clauses" of the education act are withdrawn.

Bishop Arattukulam, explaining his views on the possibility of central government intervention, pointed out that Kerala is not a sovereign state, but only part of a democratic country "We are protesting against unjust laws," he stated.

Under India's constitution, the operation of a state government can be suspended, either partly or wholly, if the country's president is satisfied that the government of the State cannot be carried on in accord with the constitution.

Bishop Arattukulam was asked whether he foresaw any clash when the schools remain closed after June 1, the normal date of reopening of Kerala schools after the mid-summer holidays. "I can't say what the Communists are preparing. So I do not know what the others will do," he replied.

Meanwhile, there has been no official indication from Trivandrum, the capital, of any possible change of policy there as a result of the Catholic decision to keep the schools closed. There have been reports, however, of meetings of government education officials in the districts to discuss the stiuation.

Earlier, Kerala's Catholic papers reported that Communist workers would probably be among those striving to create a "situation" when the schools remain closed. Malabar Mail, daily of the Archdiocese of Ernakulam, quoted "reliable circles" for the news that training was being given to workers in preparation for a struggle to be unleashed to force the closed schools to reopen. The paper said the training was started weeks ago.

Deepika, Catholic daily of Kottayam, prophesied that "dozens of bishops, thousands of priests and hundreds of thousands of laymen" might be put behind prison bars as result of the Catholic stand.

In Ernakulam, meanwhile, more than 500 nuns representing several congregations working in the archdioceses of Verapoly and Ernakulam attended study classes on the Kerala education act. Miss Annie Joseph, a Catholic lawyer, conducted the sessions at the request of Archbishops Joseph Attipetty of Verapoly and Joseph Parekkattil, of Ernakulam.

Miss Annie Joseph dealt with the legal problem that will face the nuns' schools when the education act is enforced by the Communist govern-

ment. Miss Joseph said most of the nuns who attended the class were teachers and managers in Catholic schools affected by the enactment.

BISHOP GIVES NEHRU GRAMOPHONE DONATED BY ORPHAN CHILDREN

TIRUNELVELI, India — Bishop Thomas Fernando of Tuticorin has presented Prime Minister Jawaharlal Nehru of India with a gramophone donated by orphan children.

The Bishop met the Prime Minister at a teachers' conference here at which Mr. Nehru spoke. The conference was held in St. Anne's Training School.

The gramophone was contributed by orphans of St. Joseph's charity institute. Bishop Fernando asked Mr. Nehru to present it to children of any nation of his choice.

ALL KERALA CATHOLIC SCHOOLS REMAIN CLOSED PENDING CHANGE IN RED SCHOOL LAW

CHANGANACHERRY, India — All Catholic schools in Communist-ruled Kerala state remained closed until the "destructive clauses" of the education law recently put into effect should be withdrawn.

The decision to keep the schools closed was made at a meeting of representatives of all dioceses in the state, with Archbishop Matthew Kavukatt of Changanacherry presiding. As Catholic schools constitute more than half of the educational institutions in Kerala, the closure threatens a major disruption in the school life of the state.

At the four-hour meeting which resulted in the decision to keep the Catholic schools closed, a 17-member working committee representing all Kerala Sees was set up. Another body, an action committee, was established to implement the decision.

Meanwhile, it was understood that the Catholic Hierarchy of Kerala has scheduled a meeting to discuss the school situation early in May.

At their March meeting in Ernakulam, the State's Catholic Bishops declared that the Communist government's school act is aimed at liquidating all private schools. They said that the law will make it impossible to operate even recognized Church schools which receive no government subsidy.

In particular the Bishops cited the provision of the law which requires school administrators to choose teachers solely from lists compiled by the government.

The Kerala school act went into force last February when the necessary assent was given in New Delhi by President Rajendra Prasad of India. The law is a watered down version of a bill passed by the Kerala government in 1957, shortly after the Communists came to power. President Prasad refused to approve the original bill after the Supreme Court of India held that some of its clauses violated the national constitution.

KERALA BISHOPS UPHOLD DECISION TO KEEP SCHOOLS CLOSED PENDING LAW CHANGE

ERNAKULAM, India — The Catholic Bishops of Kerala have en-

dorsed a decision to keep closed all Catholic schools in this Communist-ruled state of south India until "injurious" parts of the state's new school law are amended.

Bishops of fourteen dioceses and representatives of the State's other three Sees met here and issued a statement saying that "the schools under their jurisdiction shall not be reopened at the commencement of the ensuing academic year if the injurious provisions of the (Kerala) Education Act are not suitably amended."

The prelates met here at the home of the Latin Rite Archbishop Joseph Attipetty of Verapoly, who presided at the meeting.

Their action, decided on at a conference lasting four hours, affirmed the decision made a week earlier at Changanacherry by representatives of all the dioceses.

At a previous meeting here in March, the Kerala Bishops declared that the Education Act is aimed at liquidating all private schools. In particular, they hit the section of the law which requires school administrators to choose teachers solely from lists of teachers drawn up by the government.

MADRAS, INDIA, BISHOP CONTESTS SCHOOL REFORMS

MADRAS, India — Archbishop Louis Mathias, S.D.B., of Madras-Mylapore has said Catholics have some "grave misgivings" about proposed educational reforms in the state of Madras.

In his capacity as president of the Madras Catholic Educational Council, Archbishop Mathias cautioned the government committee charged with revising Madras' rules for financial grants to private secondary schools.

The committee had just published its first recommendations, which included transferring financial control of private schools to an elected school board and proposing a new wage schedule for teachers in non-government schools.

CHURCH IN RED-RULED KERALA FACING GRAVEST CRISIS IN ITS HISTORY, BISHOPS SAY IN PASTORAL

ERNAKULAM, India — Kerala's Catholic Bishops declared in a joint pastoral letter that the Church in Kerala has never in history faced such a crisis as under the state's present Communist government.

Kerala today is governed by "atheists and religion-hating Communists" who hold to ideals "opposed to all principles considered sacred by us," the Bishops said. The pastoral first read in the churches on Whitsunday, followed the Bishops' decision to keep all Catholic schools in Kerala closed until the Red government removes "destructive clauses" from its new education act.

The Bishops expressed hope for the future despite reports that the head of the state government, Chief Minister E.M. Sankaran Namboodiripad, has declared "there is absolutely no room for compromise" on the question of enforcing the education law, and that opponents of the law will be considered as "lawbreakers."

The pastoral said that "although an atmosphere full of darkness is

forming around us," Catholics should not be "frightened." The present situation is "nothing but the darkness before the coming of light," the Bishops said. At the same time, they urged every Catholic to fulfill his duty of helping protect "our rights and institutions."

The pastoral letter, in Kerala's language of Malayalam, was signed by Archbishop Joseph Attipetty of Verapoly, president of Kerala's Bishops' Conference, three archbishops, eleven bishops and the administrator of the Diocese of Calicut. The prelates ordered it read to Catholic congregations on two successive Sundays.

Recalling the two years since the Communists came into power the Bishops said that during this period the Catholics drew "hope and sustenance" from the fundamental and individual rights guaranteed by the Indian constitution. But the Reds, while professing faith in the Constitution, have indirectly worked against its "principles and goals," the Bishops said.

The Bishops charged the Kerala government with actions against "minorities and believers in God." "In this dangerous situation, let us try firmly to safeguard our priceless Faith by trusting in the merciful God," the pastoral declared. We shall have to face "difficulties, sorrows and torments," it said. The pastoral then quoted the words of Our Lord, "Blessed are they who suffer persecution for justice sake, for theirs is the kingdom of heaven."

The Bishops called the Education Act the most dangerous of the actions of the Kerala government to date. They said that the "dictatorial rulers" had pursued their aim of "grabbing our sacred schools" although the majority of the people of the State had asked for the removal of the dangerous provisions of the act. The prelates declared categorically that it had become impossible to continue running private schools in accordance with the act.

After explaining some of the act's harmful effects on Church schools, the pastoral declared:

"It is plain that what is happening today is a calculated attempt to regiment education and convert our sacred schools into centers for the propagation of Communist principles. . . To submit to this law and conduct schools would be to indirectly cooperate in the propagation of communism through our schools by appointing teachers whom we can in no way control and through text books named by the government."

Calling the Education Act an "extremely unjust" measure "injurious to the best conduct of education," the Bishops stated that the Communist government had destroyed with one stroke "our rights guaranteed by the Constitution and sanctified by long usage." The prelates declared that the Red government is trying to make education a "monopoly of the State."

Catholic schools will not be reopened "until this situation is remedied," the Bishops said.

They then said that the non-Christian and government schools transformed under the new act will not give Catholic children an education equaling the principles of their Faith.

Thus not only shall Catholic schools remain closed, they said, but Catholics shall not send their children to other schools to "reap the bad fruits of this poisonous education." Earlier in the pastoral, the Bishops had said that to send children to schools full of Communist-inclined teachers would be like throwing our "helpless little ones" in front of "poisonous serpents."

The Bishops referred to the fact that in consequence of the decision teachers in Catholic schools might be subjected to temporary difficulties. They voiced the hope that teachers would act in accordance with their great duty at this time when the Church faces a crisis.

The prelates prayed to God that Catholics confront the situation with "courage and willingness to sacrifice."

URGES INDIA'S CATHOLICS TO AID WELFARE PROGRAMS

BANGALORE, India — Archbishop Thomas Pothacamury of Bangalore urged Catholics here to "contribute their best" toward social welfare programs in India.

The Archbishop, who spoke at the Catholic summer school here, said the pressing problem in India is the social and economic situation of the people.

Some of the conditions Indians have to cope with, the Archbishop stated, are inadequate housing, unequal distribution of wealth, low standards of living and lack of medical facilities.

The Archbishop urged the students to make a "detailed discussion of these matters" their special work during the summer school.

CATHOLIC INDIAN ENVOY TO THE HAGUE DIES AT 55

WASSENAAR, The Netherlands — A Solemn Requiem Mass was offered in the parish church here for Indian Ambassador John A. Thivy, who died at his residence after a heart attack. He was 55.

Ambassador Thivy, known in the Christian community here as a devout Catholic, had been his country's envoy to The Hague since 1957. Previously he was Indian Ambassador to Syria and to Italy.

After the Mass here, the body was taken to India by a chartered plane. The diplomat's widow and six children returned to their homeland on the same airliner.

Born in 1904 and educated at Christian College in Madras, the future ambassador studied law in London He practised law in Malaya and became the first president of the Malayan Indian Congress. He later was Indian Government Representative in Malaya and Indian Commissioner in Mauritius before he took his first Ambassador's post.

In The Netherlands, the late Ambassador Thivy attended Mass almost daily. He was a friend of His Eminence Paulo Cardinal Giobbe, who was then Apostolic Internuncio to The Hague. The celebrant of the Requiem Mass was the present Internuncio, Archbishop Giuseppe Beltrami.

BELLS WARN PARISHIONERS AS COMMUNISTS TRY TO ENTER CHURCH PREMISES

PULINKUNNOO, India — When a Communist procession tried to force its way onto the premises of a Catholic church in this village, the church bells were sounded to bring parishioners to the scene.

Displaying red flags and shouting political slogans, the Communists marched up to the church. Father Sebastian Kulankuthi, the parish priest, pleaded with them not to enter the church premises. When they disregarded his request, the church bells were rung.

Parishioners hurried to the scene and forced the procession to withdraw. Police arrived at about the same time and prevented a clash.

Pulinkunnoo is located in Kerala, India's only Red-ruled state.

PARISHIONERS' PERMISSION NOT NEEDED TO SELL CHURCH PROPERTY, CIVIL COURT SAYS

TRIVANDRUM, India — An Indian civil court has ruled that a Bishop does not require the permission of parishioners or their representatives to sell church property.

Judgment came from a subcourt at Attingal, seventeen miles from Trivandrum, after the case had reached it from the district court here.

Litigants were some parishioners from St. Michael's church at Puthukuruchy. The church is in the Latin Rite Trivandrum diocese. The chief defendant was Bishop Vincent V. Dereere of Trivandrum.

The immediate reason for the action by the parishioners was the Bishop's decision to sell a part of the church's land to buy a new school for the children of the parish.

In recognizing the Bishop's right to make the sale, the court ruled that the property of a church is not a public trust. Entire clauses of Canon Law were quoted in the judgment rejecting the parishioners' arguments.

PAPER BEING PROSECUTED FOR ANTI-CATHOLIC PROPAGANDA

BANGALORE, India — The Mysore state government has started prosecution against the Crusader—20th Century, a newspaper, for publishing anti-Catholic propaganda.

The prosecution order cited articles printed in three issues of the monthly paper. The government said the material was printed with the "deliberate and malicious intention of outraging the religious feelings of the Roman Catholics in India."

Editor of the paper is Henry Rodrigues, said to be a lapsed Catholic. The proceedings will also include the printer of the publication.

INDIA RED POLICE KILL DEMONSTRATORS TO HALT RESISTANCE TO SCHOOL LAW

TRIVANDRUM, India — Ten persons were known to have been killed as Kerala's state police met demonstrations against the Communist-ruled state's new school law with gunfire.

The three major non-Communist opposition parties had seized on the

weekend prior to the major Catholic and Hindu Nair school strike against the education act to stage demonstrations throughout the state. Their aim was to force the Reds to resign.

While the Red regime tried to forestall the demonstrations in the five central districts where the Catholics and Nairs have the biggest concentrations of schools by postponing the school-opening date another day, members of both communities manifested their opposition just the same.

Here in the capital, 137 Catholic students were jailed when they went to St. Joseph's High School to spend the night. Their goal was to make sure the government would not force the school to open.

One June 15, when schools in most of the state were supposed to open, two persons were killed in suburban Beli when police fired on a picket line. Two more were reported killed in a similar incident at a primary school a dozen miles from here.

Over the weekend, at least a half dozen others had been slain. It was reported from Ankamali that six persons were killed during demonstrations protesting the arrest of a Catholic temperance demonstrator. The man arrested had been part of a group picketing a Communist-run liquor shop.

Tension had been mounting to an explosive pitch for more than a week as the state's Catholics and other anti-Red groups prepared to defend the striking private schools. Start of the school year had earlier been postponed for two weeks, after the Catholic Bishops announced that Catholic schools would remain closed in protest against the new Kerala education law.

The Hindu Nairs—with the Catholics the leading educators in Kerala, where 7,000 of the nearly 11,000 secondary schools are conducted by private agencies—also announced that their schools would remain closed.

As the deadline neared, the Red regime assumed the right to search private houses. When questioned in the legislature, the government barred discussion. C. Achutha Menon, Kerala Minister for Law and Order, said only that the government had empowered certain police inspectors to search houses for arms and ammunition in connection with "agitation" against the Education Act.

In the face of this and similar police preparations, L.M. Pylee, a Catholic leader who served as Education Minister in Kerala before the Reds came to power two years ago, appealed to the national government of Prime Minister Jawaharlal Nehru to unseat the Kerala regime.

Only such an action, he indicated, would prevent the state from being plunged into "carnage and turmoil." Mr. Pylee charged that the Communist government was preparing to strike terror into the ranks of its opponents and suppress the mass protest against the education act by sheer force of violence.

Stating that violence would only lead to further violence and bloodshed, he said that "peace-loving Kerala citizens look up to the center (the national government in New Delhi) to save them from the coming ordeal."

In New Delhi, Mr. Nehru was asked at a press conference whether he regarded the Kerala situation as part of a world struggle between the

Catholic Church and communism. He replied: "I would not call it a world struggle. Of course, it is a fact that Catholicism does not approve of communism. As for Kerala, there is no doubt the Catholic organization there, the bishops, have taken a strong part in this agitation against the government."

The Premier also said he was opposed to the use of unconstitutional means to oust any legally constituted government. He did not say, however, whether he thought the Kerala protest movement was unconstitutional.

Three days before the scheduled reopening of the schools, non-Communist political parties in Kerala staged a "liberation day" looking toward the end of Red rule. Business houses and shops throughout the state were asked to remain closed and sympathizers pinned pieces of black cloth on their clothes. Archbishop Joseph Attipetty of Verapoly, president of the Catholic Bishops' Conference of Kerala, asked his flock to observe the day as one of fasting and prayer.

In response to Red charges concerning arms and ammunition, Archbishop Attipetty stated categorically that "in this struggle we shall use only democratic and non-violent methods till the last."

It was reported, that government secret police were keeping watch on Bishops' houses and prominent churches.

It was at a meeting presided over by Archbishop Attipetty in early May that the Catholic Bishops decided that Catholic schools would not be reopened until the "injurious" parts of the Kerala school law were amended. The Bishops' closure decision came two months after their declaration that the new school law was aimed at liquidating all private schools. In particular, they denounced the section of the law requiring school administrators to choose teachers solely from lists of teachers drawn up by the government itself.

Meanwhile, the government was sending private school heads warnings that if they did not reopen their schools on the prescribed date, they would be violating the law. The law invoked, the government indicated, would be the very Education Act the schools planned to protest, which contains a clause stating that schools must give the government a year's notice of intention to close.

According to Auxiliary Bishop Peter Pereira of Trivandrum, however, the schools had notified the government of their decision not to open under the act even before the law went into force, and thus remaining closed would not be illegal.

The week before the scheduled reopening date, Communist leaders sponsored mass meetings in various large cities throughout India, seeking national support for their embattled Kerala regime. Assuming the air of an injured party, they stressed the "constitutional, democratic set-up" of the Kerala Red rule.

During the same period, Catholic volunteers almost overnight erected fences around hitherto unprotected church schools.

Tension turned to conflict in several places. One was Alleppey, a center of communism. Another took place in

Ernakulam, when a Catholic youth was among two citizens treated in a hospital following a clash at a Communist-dominated "parents' meeting."

It was also announced in Ernakulam that the Communist-backed students' federation had decided to stage hunger strikes in front of the homes of Kerala's Bishops. The federation issued lists giving the addresses of the homes of members of the Episcopate. In reply, the Independent Students' Union said the fast should rather be in front of government ministers' houses and before the government offices in Trivandrum.

Meanwhile, Communist meetings here were parading attacks on the church and the clergy. Cordoned by the police, those attending heard charges against the Church—beginning with Galileo. A feature of these meetings was the almost invariable presence among the speakers of persons having Christian names. One meeting chairman introduced a speaker as a "Christian, a Catholic and a Catholic teacher."

Impartial observers held that Communists seemed to be reaping sizable propaganda gains in the crisis. One reason for this, observers state, was that previously unable to defend their government's failure to "deliver the goods," Communist speakers have recently appeared among the masses as champions of the Indian Constitution.

Meanwhile, a government order asking license-holders to surrender arms was greeted with statements about its implications on pro-Communist preparations. It was immediately charged that the Red government's police would see to it that Communists retained their arms in spite of the order.

INDONESIA

POPE PRAISES INDONESIA'S RESPECT FOR SPIRITUAL VALUES AT AUDIENCE GRANTED SUKARNO

VATICAN CITY—Indonesia was praised for its "respect for spiritual values" by His Holiness Pope John XXIII at a 20-minute audience granted to President Achmed Sukarno.

A colorful welcome, reserved for heads of state, was accorded President Sukarno and a party of more than thirty Indonesian officials.

When the President suggested that the Pontiff might one day visit Indonesia, the Pope chuckled. He said that was up to Providence, and added, "I'm an old man."

During the audience the Pope told President Sukarno: "We do not forget that one of the first acts (of Indonesia) was to establish diplomatic relations with the Holy See, thereby manifesting respect for spiritual values which constitutes a title of greatest honor for the republic."

"We know, and we follow sympathetically, the efforts made by your people to increase their prosperity in the various facets of civil life," the Pope stated. "To this common action Catholics make a generous and active contribution corresponding to their civil and social responsibilities within the framework of the great Indonesian family. . .

"We are especially delighted with the efforts that they are making to increase and improve schools, and to

place at the disposal of the sons of your people a teaching personnel whose moral superiority and professional preparation is equal to the loftiness of the great mission entrusted to them."

The Pontiff gave President Sukarno the Grand Collar of the Order of Pius XI—the first he has awarded during his reign. He also gave the President a mosaic of the Roman Forum and a gold medal commemorating his coronation.

President Sukarno gave the Pope a rich Indonesian silver table service for twelve; Indonesian paintings, cloth and writings; and a kris, which is a dagger with twisted blade, that is about 500 years old and is regarded as a symbol of nobility.

INDONESIAN CONSTITUTION REJECTED ON RELIGIOUS GROUNDS

DJAKARTA, Indonesia — Indonesia's proposed constitution met a temporary setback in the constituent assembly here on religious grounds.

Catholic and Protestant parties joined other groups in voting for a clause in the constitution's preamble expressing a belief in God. The Moslem parties, however, forgot their political differences to vote unanimously against it.

The Moslem parties—strong enough to keep the clause from getting the necessary two-thirds majority—wanted to add that the constitution requires Moslems to obey the laws of Islam.

Another vote on the clause was scheduled later.

JAPAN

STORY OF EARLY JAPANESE CATHOLIC IS HIGHLIGHT OF OSAKA CULTURAL FESTIVAL

OSAKA, Japan — A play, based on the life of a 16th century Japanese noblewoman who embraced Catholicism, is one of the highlights of the 1959 Osaka Cultural Festival.

The play, entitled "Gracia Hosokawa, Fujin," was written by Sumie Tanaka of Tokyo, a Catholic playwright.

Gracia Hosokawa is one of the most famous heroines of Japanese history. She is the ideal of Japanese girls, yet few know that she was a Catholic. As one priest put it: "After seeing this play they will see the connection between the virtue and the Catholicism of this excellent Japanese lady."

The story of Gracia Hosokawa is recognized as an important chapter in the early history of the Catholic Church in Japan. Born scarcely ten years after St. Francis Xavier had sailed for the last time from Japan, she was the daughter of a ruling prince under the warlord Nobunaga. She was proficient in Zan Buddhism and discussed it with the learned men of the sect.

At the age of 15 she married a son of the Hosokawa clan. At this time she was known for her hot-tempered disposition, her overbearing and harsh manner toward her servants as well as for her talent and her devotion to her husband.

Through her husband she first heard of Christianity. He told her of his talks with one of the first great Christian lords of Japan, Takayama

Ukon, who later died an exile in Manila and is venerated as a martyr.

Thoroughly interested in the tenets of Christianity but jealously guarded by her husband and forbidden to leave the castle, Lady Hosokawa had little chance to contact the Jesuit Fathers who had a small church near her home in Osaka. On only one occasion did she succeed. Disguised as one of her own ladies in waiting she was able to slip into the church for an afternoon's instruction. From that time on she resolved to be a Catholic.

Unable to return to the church, Lady Hosokawa sent two of her servants to obtain information for her. The two servants were baptized after a few visits. One took the name Maria and began spreading Catholic teachings in the castle. She was given permission to baptize her mistress.

About this time persecution of Christians flared up and priests were ordered expelled. Lady Hosokawa wrote to the Jesuit Fathers of her gratitude in having been made a child of God and expressing her desire for martyrdom.

Lady Hosokawa's conversion was not publicly announced, although it was believed her husband knew of it. Because of the edict against Christians he persecuted any found in his household. After some years she told her husband of her conversion and he permitted her to build a small Christian oratory in the castle.

For eight years there was a comparative lull in persecutions. During this time a center of Christianity sprang up in the castle and support was given to the Jesuit Fathers even after they had been exiled to Kyushu.

The crucifixion of the twenty-six martyrs of Nagasaki on February 5, 1597, intensified the faith of the Christians of Osaka. Two of Lady Hosokawa's children had been baptized. Then in 1600, her husband became embroiled in a feudal war. When she was about to be taken as a hostage, he ordered her to commit suicide. As a Catholic she could not do this. However, she did not attempt to escape and accepted death at the hands of one of her servants.

Her husband finally won the war and released all the hostages. He became friendly to the Church and for many years attended anniversary Masses for his wife offered by the Jesuit Fathers.

LEADERS TOLD NATION NEEDS CULTURE AS WELL AS PROGRESS

TOKYO, Japan — Too many Japanese intellectual leaders are "one-sidedly interested in progress at the expense of tradition and continuity," a prominent Jesuit educator asserted here.

Father Joseph Roggendorf, S.J., professor at Sophia University in this city, made the point in the student newspaper, Sophia Gazette.

Father Roggendorf said Japanese radio, television and newspapers have asserted frequently that "the Japanese intelligentsia is unreasonably biased in favor of the left.' He went on to say, "I do not personally think that there is as much pro-Communist sentiment among the educated people in Japan as is often assumed."

Concluding, the Jesuit said: "A living society needs a measure of hope in progress. But it also needs respect for the abiding spirit of a nation's culture and, indeed, for those fundamental ideas of human dignity, freedom and justice that make culture as such possible. Of this deep respect I wish Japanese intellectuals had more."

LESS RELIGIOUS PREJUDICE REPORTED IN JAPAN SCHOOLS

FUKUOKA, Japan — An easing of prejudices against the Catholic Church in Japanese universities has been reported at a meeting here of professors and students from Kyushu universities.

Bishop Dominic Senyemon Fukahori of Fukuoka presided over the meeting of forty professors and students. Topic of the meeting was opportunity for conversion work in universities.

As one student put it: "Good will toward Catholicism is markedly on the upgrade in the university. Over the last three years we have felt an evolution. Formerly many students thought it a disgrace to have a religion. Now there is active interest in Catholicism, to the point of coming up and inquiring about the Church. We are very optimistic!"

Professor Kuwabara, president of the Fukuoka Catholic University Professors League, said that while five years ago he could hardly bring up the topic of religion among his confreres, religion has now become a subject of lively debates. "Prejudices against the Catholic Church or religion in general have practically disappeared," he told the meeting.

The round table discussion which followed brought to light a difference of attitude between social scientists and those engaged in physical sciences. The former group is said to be largely under Marxist influence while the latter one, conscious of the need for morality as the controlling factor of material progress, has a keener sense of religious values. "Conversions among doctors and physicists are on the increase," Professor Kuwabara concluded.

LAY APOSTOLATE COMMISSIONS ARE CONFERRED ON JAPANESE

FUKUOKA, Japan — In what is believed to be the first ceremony of its kind in Japan, the ecclesiastical commission (mandatum) has been conferred on six men who are leaders in the lay apostolate. They are the new Diocesan chairmen. Bishop Dominic Senyemon Fukahori of Fukuoka officiated at the ceremony during the annual workshop of the Committee here.

Father J. J. Spae, CICM, secretary-general of the Committee, spoke on modern techniques of the apostolate and community movements. Reports from the deanery officers stressed the continued need for group action, citing excellent results obtained during the past year.

The Fukuoka diocese in 1957 became the first Japanese diocese to organize parochial and district committees for the lay apostolate. These committees are under the direction of Father Hirata Isamu.

The Fukuoka diocese was founded in 1927 in north and central Kyushu. It has about 20,000 Catholics out of a total population of about 6,500,000.

JESUITS OPEN CLINIC IN TOKYO SLUM AREA

TOKYO, Japan — A new Catholic clinic has been opened in the slum area on the bank of the River Arakawa here.

Archbishop Peter Doi of Tokyo and Moto Sato, Vice Governor of Tokyo, were among those attending the opening ceremonies. The new clinic is the fulfillment of a three-year-old dream of Father Francis X. Meyer, S.J. of Sophia University here.

The clinic, named "Aiji-Kan," was completed largely with funds donated by the Daiichi Mutual Insurance Company of Tokyo. The insurance firm donated a total of 25 million yen (nearly $70,000) to the project as part of its public welfare service. Answering Father Meyer's appeal, foreign communities of Tokyo also contributed a large sum of money, and medical equipment came from Germany and Austria as a gift from German and Austrian Catholics.

The clinic will be staffed by four Catholic doctors. Soon a day nursery and kindergarten attached to the clinic will be opened.

HUNDREDTH RETREAT HELD AT JAPANESE RETREAT HOUSE

TAKARAZUKA, Japan — The 100th retreat at the retreat house here has been conducted by the Passionist Fathers of the Chicago Province. Father Matthew Vetter, C.P., superior of the Passionists, conducted the retreat for seventeen men from an Osaka parish.

Average attendance at the retreats has been about twenty-five. The groups have included diocesan priests from various dioceses and missioners of different societies working in Japan. There have been groups of the St. Vincent de Paul Society, Legion of Mary, doctors and university students. But the backbone of the growing retreat movement, the Passionists point out, are the parish groups.

The retreat house has thirty private rooms with accommodations for fifty persons.

The Passionist Nuns from Pittsburgh, Pennsylvania, have a retreat house for women in the Osaka area.

The usual offering suggested for a retreat here is 100 yen (approximately 30 cents).

VERMONT MISSIONER PLANS CIRCULAR CHURCH IN JAPAN

MIE-KEN, Japan — A circular church with a round altar table resting on a formation of natural rock is being planned by a Maryknoll missioner here.

Father Mark A. Tennien, M.M., of Pittsford, Vt., veteran missioner expelled from China by the Communists, has designed a church that incorporates the theme and pattern of the renowned Japanese gardens.

"It will be different and should appeal to the Japanese sense of beauty," he said. "The people will

be gathered around the sacrifice as in the cenacle or on Calvary."

JAPANESE PRELATE SAYS OUTLOOK FOR CHURCH IN HIS COUNTRY IS BRIGHT

MANILA, Philippines — Japanese Catholic leaders are optimistic about the Church's future in that country, Bishop Paul Taguchi of Osaka, Japan reported here.

The Bishop was visiting the Philippines on his way home from Australia, where he had delivered a number of lectures.

There are several reasons for Catholic optimism in Japan, the Bishop said. "The first is that since the war the Catholic Church is really free for the first time in Japanese history—Catholic leaders feel they now have a greater facility to evangelize the pagan population."

This new freedom is guaranteed by the present Japanese Constitution. There is no such thing today, Bishop Taguchi said, as a Shinto state religion. There are, he noted, thirteen principal Shinto sects and fifty-six Buddhist sects, but these are in no way associated officially with the government.

"Today even pagans are sympathetic towards the Catholic Church," Bishop Taguchi said. He went on to explain that the pagans feel that Catholicism is a major religion and one that demands their attention.

This sympathy is expressed in the sending of pagan students to study in Catholic colleges and universities. "The absolute majority of students in Catholic schools in Japan are pagans," the Bishop said, but added that the parents place no obstacles in the way when their children want to embrace Catholicism.

He said he feels that one of the best ways to reach the 400,000 students studying in the 267 universities of Japan is to build hostels or dormitories where the students from country districts can reside.

"We are training Japanese priests and missioners," Bishop Taguchi revealed, "so that they can act as part-time chaplains in the secular universities and give lectures there." The Bishop said that the authorities in secular universities welcome priests to give lectures to the students.

"We use the indirect approach," Bishop Taguchi said, and added: "We do not lecture specifically about Catholicism as a religious doctrine but lecture about Church culture, history and its scientific contributions. If we did not do this," he said, "none of the students would come to listen."

Speaking about the present condition of the Church in Japan, Bishop Taguchi said that the number of Catholics has more than doubled since the end of the war." At the end of the war there were about a hundred thousand Catholics in Japan and today there are 270,000 Catholics," he said.

One sign of the encouraging growth is the fact that a considerable number of intellectuals are embracing Catholicism. "The greater percentage of intellectuals," Bishop Taguchi said, "are indifferent to all religion, just materialists, but the number of young professors becoming Catholics is encouraging."

The Bishop also revealed that percentage-wise the number of vocations to the priesthood and sisterhood in Japan is the highest in the world "Our girls especially like to enter the contemplative orders," Bishop Taguchi said, adding that there are four convents of Trappistines, three of Carmelites, two of Poor Clares, two of Redemptoristines, one convent of Precious Blood Sisters and one of Passionist Sisters.

KOREA

PREFECT ATTENDS BLESSING OF KOREA SCHOOL BUILDING

KWANGJU, Korea — A new building for the Salesian Sisters' school here was blessed in the presence of Father Albino D. Fedrigotti, Prefect of the Salesian Society.

Columban Bishop Harold W. Henry, Vicar Apostolic of Kwangju, blessed the building. The school opened in April, 1958, now has more than 200 pupils.

Work being done on a $50,000 wing of the Salesian Fathers' high school here was inspected by Father Fedrigotti. The addition will include nine classrooms.

The Salesians now have seven priests, two Brothers and two clerics working in Korea.

ARMY RETREAT CENTER DEDICATED IN KOREA

SEOUL, Korea — A new U.S. Eighth Army Retreat Center chapel was dedicated here with the Anglican Archbishop of Canterbury, the most Rev. Geoffrey Fisher, and the United States Army Chief of Chaplains, Maj. Gen. Frank A. Tobey, in attendance.

The dedication address was given by Chaplain Tobey and the Archbishop of Canterbury said the prayer of dedication.

Presentation of the new chapel was made by Lt. Gen. Emerson L. Cummings, deputy commander-in-chief of the U.S. Eighth Army and the United Nations Command, who said that it stood as a reminder to all peoples of the spiritual and moral values which Americans hold sacred.

Following the acceptance by Father (Col.) James B. Murphy, Eighth Army Head Chaplain, Gen. Tobey made the dedication address in which he said the new chapel is a symbol of spiritual determination against the forces of evil in the world today.

A chaplain from each of the three major faiths in the U.S. Army sat in the sanctuary during the dedication ceremonies.

Many high ranking military person nel attended the ceremony as well as 50 U.S. Army chaplains of all faiths and denominations.

The new chapel, built of cement block, will hold 120 people and replaces the old chapel which had become too small for the numbers attending retreats.

GOVERNMENT CLOSES CATHOLIC-OWNED DAILY IN KOREA, CALLS IT A THREAT TO DEMOCRACY AND NATIONAL SECURITY

SEOUL, Korea — The Korean government has closed down the Catholic-oriented newspaper, Kyong-

hyang Shinmun, and accused it of undermining democracy and national security.

Bishop Paul Ro, Apostolic Vicar of Seoul, said the paper's closing was shocking and heart-breaking and appealed to the government to allow it to re-open, "even though it has committed a few errors."

In a government statement on the closing issued by Dr. Chun Sung Chun, director of the Government Information Office, it was claimed that the Seoul daily, Korea's second largest, is "operated by a Catholic-controlled corporation, a foundation of the Seoul diocese."

Kyonghyang Shinmun published Catholic articles and news. It was not, however, the official publication of the Seoul apostolic vicariate. It was founded shortly after World War II by a group of Catholics, one of whom was John M. Chang, now Vice-President of Korea and leader of the Democratic party which opposes the ruling Liberal party of Korea President Syngman Rhee. The paper, which had a circulation of about 200,000, generally supported Democratic policies.

Following the daily's closing Vice-President Chang charged that the government had acted "to curb the opposition's political activities."

The United States embassy here also protested against the closing to the Korean Foreign Affairs Ministry. Criticizing the government's move, U.S. Ambassador to Korea Walter C. Dowling said in a statement that American public opinion has long held that "suppression of the press is not a remedy for press errors."

The closing of the Catholic-owned paper climaxed a series of incidents which began in February when police searched its offices and questioned its editor-in-chief for eight hours. This action came after the daily had published a controversial column by Chu Yohan, a regular contributor and a Democratic member of the Korean National Assembly. The column commented on an article, "The Tyranny of the Majority," by Prof. F. A. Hermens of Notre Dame University.

Later the newspaper's publisher, Han Changu, was indicted on a charge of inciting rebellion by allowing the column's comments on majority rule to be printed. Chu Yohan was also indicted.

In March the paper was charged with libel for an editorial concerning the Speaker of Korea's House of Representatives, Lee Kipoong, second man in the Liberal party after President Rhee. The editorial said the Speaker had called on a Canadian visitor to Korea to tell him that an article he had contributed to the Seoul daily was too radical and to ask him to go home. The Canadian visitor was Dr. Frank Schofield, now teaching at Seoul National University, whose article criticized the provisions of the new National Security Law.

The National Security Law was passed last December by the Liberal majority in the National Assembly over strong opposition from the Democrats, who claimed it would be used to silence opposition to the government.

Last month two Kyonghyang Shinmun reporters were arrested on suspicion of violating that law after

the paper printed a story on the arrest of spies and the issuing of a warrant for a suspected spy. By reporting the issuing of the warrant, police claimed, the daily made it impossible for them to arrest the suspect because he had been warned and fled.

In its statement the government declared:

"Unfortunately this newspaper has deviated from the lofty religious position and ideals of Catholicism and has concentrated attention on misrepresentation of fact and publication of materials undermining democratic government and the security of the nation.

"Religion and politics must be clearly separated in Korea as in other democratic states. This government has repeatedly urged Kyonghyang Shinmun to correct its errors and desist from publishing falsehoods and fabrication. Although frequently promising to make amends and not to repeat such offences, the newspaper has never taken corrective measures.

"The government cannot permit this situation to prevail any longer. To protect the security of the nation and to safeguard the legitimate rights of the free press the government finds itself compelled to cancel the publisher's license."

The government statement gave five reasons for shutting down Kyonghyang Shinmun:

1) The paper defamed two persons: Speaker Lee Kipoong and Dr. Frank Schofield.

2) It advocated revolution by violence by printing the column by Chu Yohan.

3) It falsely reported what is claimed was the illegal sale of gasoline by a commander of a Korean army division, thus undermining the people's confidence in the army.

4) By prematurely reporting the arrest of a Communist agent, it aided the escape of other agents.

5) It published a false statement regarding the press conference of President Rhee on April 15. (The paper reported that President Rhee opposed amendment of the National Security Law.)

CRS-NCWC AIDS EIGHT KOREAN ORPHANS COMING TO U.S.

SEOUL, Korea — Eight Korean orphans will find new homes in the U.S. through arrangements made by Catholic Relief Services-National Catholic Welfare Conference.

The world-wide relief agency of the U.S. Catholic Bishops arranged for the adoption papers and visas of the orphans, five girls and three boys. The agency has thus far aided 132 Korean children in coming to the U.S.

The eight children arriving in the U.S. will go to homes in Milwaukee; Oyster Bay, N.Y.; Pasadena, Calif.; New York; Boulder, Colo.; Hopkinton, Mass., and Sun Valley, Idaho.

GOVERNMENT'S CLOSING OF KOREAN CATHOLIC DAILY MET BY WIDESPREAD PROTESTS; BISHOP ANSWERS CHARGES

SEOUL, Korea — The closing of a Seoul Catholic daily by the Korean

government has caused more comment and excitement in this nation than any event since the outbreak of the Korean War almost nine years ago.

Kyonghyang Shinmun, Korea's second largest paper which was operated by the Seoul apostolic vicariate, was charged in a government statement with undermining democracy and the country's security. The government also accused it of deviating from its "lofty religious position and the ideals of Catholicism."

Since the shut-down the daily's publisher, Han Changu, has brought suit against the government Office of Press Information to have its closing order voided, and Bishop Paul Ro, Apostolic Vicar of Seoul, has issued a reply to government accusations.

The closing has also aggravated Korea's already tense political situation, marked by bitter conflict between the ruling Liberals and the opposition Democratic party. The latter is headed by the country's Catholic Vice-President, John M. Chang, who was one of Kyonghyang Shinmun's founders.

The daily supported the Democrats and was outspoken in its criticism of the government of Liberal President Syngman Rhee. It has been charged that this criticism was the real reason why the paper was closed.

The government also arrested two Kyonghyang Shinmun reporters on suspicion of violating the new and controversial National Security Law. The law was passed last December by the Liberal majority in the National Assembly over strong opposition from the Democratic party, which claimed it would be used to silence all criticism of the government.

The daily's closing has been unfavorably received not only by other newspapers, but also by numerous organizations and individuals.

Editorial comment has questioned the legality of the shut-down especially since the government acted under the provisions of Ordinance eighty-eight issued in 1946 by the U.S. Military Government which was then in control of Korea. It has been held that the ordinance—issued to control the licensing of periodicals and to ban Red propaganda—has been superseded by the Korean constitution of 1948.

U.S. Ambassador to Korea, Walter C. Dowling, in commenting on the closing, said that "the intent of the American military government in promulgating Ordinance eighty-eight in 1946 was clearly to curb Communist subversive propaganda which threatened Korean internal security at that time."

Newspapers have also said they were shocked by the fact that the government acted before the courts had ruled on the cases of the Kyonghyang Shinmun staff members now under indictment. They maintained that by declaring the Catholic paper guilty of breaking the law and closing it, the government had usurped the function of the courts.

In an editorial, the Seoul English-language daily, the Korea Times said:

"In view of the relationship between democracy and freedom of speech. . . it is impossible to assert that this military government ordinance which makes newspapers subject to government control is still effective. The fundamental spirit of the con-

stitution is to guarantee freedom of speech."

The Korean Newspaper Editors Association called the shutdown an infringement of freedom of the press and demanded that the paper be permitted to reopen.

The Korean Bar Association's chairman, Chong Ku Yong, said that the closing was contrary to the constitution and added that the government had no right to act against the newspaper before a court decision had been handed down on its guilt.

Former Chief Justice of the Supreme Court, Kim Pyong No, declared that the government's action was a violation of the constitution and stated that the reasons given by the government for its steps were neither sufficient nor reasonable.

These criticisms were echoed by Kyonghyang Shinmun's publisher in his suit to have the Catholic daily reopened. He made the following four points:

1. Ordinance eighty-eight has not been in effect since the adoption of the Korean constitution.

2. The ordinance was intended to control Communist activity and the government's action went beyond that purpose.

3. Restriction of the freedom to publish must have a limit and any administrative step that goes beyond that limit is illegal.

4. The spirit of the constitution and the criminal code is that the accused in a criminal case is considered innocent until proven guilty.

Dr. Chun Sung Chun, director of the government information office, has replied that the government can take "administrative action" in any case that may cause harm to the country even if the courts have not ruled on the case.

Seoul newspapers quote Mr. Chun as saying that he discussed the Kyonghyang Shinmun case with His Eminence Gregorio Pietro XV Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, when he was in Korea last March.

According to Mr. Chung, the Cardinal said he had no objection to the disposal of the case according to Korean law. The director of information also stated that the Cardinal said that there was no direct connection between the Seoul daily and the Catholic Church or the Holy See.

In answering government charges against the paper, Bishop Ro said:

"As the representative of the Seoul vicariate foundation which has managed Kyonghyang Shinmun, I am disappointed that the paper was closed by the government. . . It is a cause of regret for me that the incident has been the occasion for worry here and abroad.

"Animated by the spirit of Catholicism, the policy of the paper has been directed toward the betterment of the Korean people."

The Bishop singled out two points of the government statement on the closing for special comment. Noting that it said that the paper had deviated from Catholic ideals, he replied:

"In my opinion the tone of Kyonghyang Shinmun's comment has not

deviated from the spirit of Catholicism nor has the paper contained inmoderate criticism of the government. Neither has it confused religion with politics.

"Kyonghyang Shinmun was first published through the Catholic Church in Korea on October 19, 1909, and for some time it engaged in propagating the Catholic Faith. But it was soon deprived of its license to publish by the Japanese authorities.

"Forty years later, on October 1, 1946, the paper resumed publication when the nation was liberated from Japanese rule. Since present circumstances in Korea do not allow a newspaper to be published exclusively for the propagation of religion, this vicariate has managed the paper as a public newspaper animated by the spirit of Catholicism, freedom of the press, the right to criticize and fair play.

"In my opinion the reports and editorials in the paper simply followed the normal pattern of a newspaper. Accurate reporting and criticism in line with the policy of the paper are not a betrayal of Catholic ideals. Also the editorial policy of Kyonghyang Shinmun never betrayed Catholic teaching.

"It is regrettable that Mr. Chun said in effect that Kyonghyang Shinmun has been published for the purpose of criticizing the government and of false reporting. I do not consider it a confusion of politics and religion to stand up for the rights of people, to criticize, to fight social vices and injustice and to defend the weak."

The Bishop also pointed out that the government had implied that he had broken his promise to it regarding changes in Kyonghyang Shinmun's staff. He answered:

"I wish now to state that I faithfully and without delay fulfilled my promise. On March 5, I submitted an application to replace the publisher, Mr. Han Changu, with Father Kim Chul Kyoo and awaited a reply from the Office of Press Information.

"On March 16 . . . the Office of Press Information returned the application without specifying its reason for rejecting my proposal. The planned reshuffle of the leading editorial staff members by the proposed new publisher was accordingly postponed until March 23 when changes were made in the important posts of managing editor, editorial writers, political editor, city editor and so on. Thus I did not break my promise to Mr. Chun.

"This unfortunate incident of the closing of Kyonghyang Shinmun has been a real shock to me."

BISHOP HENRY CONFIRMS TWELVE CONVERTS AT UNITED STATES ARMY KOREAN CAMP

CAMP CASEY, Korea — Bishop Harold Henry, S.S.C. Vicar Apostolic of Kwanju, has administered the sacrament of Confirmation to twelve recent converts in the U.S. armed forces here.

Assisting at the ceremony in the headquarters chapel of the Seventh Infantry Division was Father (Major) William Staudt of the American Province of the Precious Blood Fathers.

Earlier, the division commander, Maj. Gen. Norman A. Costello, and many members of the division attended Mass, followed by a Communion breakfast.

COURT RULES CATHOLIC MAY RESUME PUBLICATION; OFFICIALS DENY CLOSING WAS POLITICAL

SEOUL, Korea — The Seoul Appeals Court issued an injunction allowing Kyunghyang Shinmun, a major opposition daily newspaper shut down by the South Korean government, to resume publication.

Three Korean government officials have denied that the closing (April 30) of the Seoul Catholic-oriented daily, Kyunghyang Shinmun, was a partisan political move.

Questioned by Democratic party members in the Korean National Assembly were the Director of the Office of Public Information, Chung Sung Chun; Foreign Minister Cho Chung Whan; and Minister of Justice Hong Jin Ki. All three were involved in the closing of the daily.

The Democratic Committee Against the Suppression of the Free Press had called the action against the daily a violation of the spirit of Korea's Constitution.

The committee had also stated that the shutdown was a political measure designed to aid the ruling Liberal party of President Syngman Rhee. Kyunghyang Shinmun had criticized the government and supported the Democratic party headed by Vice President John M. Chang, who is a Catholic.

The three government officials who were questioned said that Military Ordinance eighty-eight, invoked in the closing of the paper, is the law of the land and is not in conflict with the Korean Constitution.

But Democratic party Assemblyman Chung Il Hyung, who is chairman of the Democratic Committee against the Suppression of the Free Press, compared the government's closing of the daily with action taken against Korean newspapers when the country was under Japanese rule. He said the action against the daily was much more severe than any that was taken by the Japanese.

EXILED CHINESE PRELATE IS GUEST OF KOREAN GOVERNMENT

SEOUL, Korea — Archbishop Paul Yu Pin, exiled Ordinary of Nanking, China, has arrived here for a visit as a guest of the Korean government.

The Archbishop, who now lives in New York, was met on his arrival by Church and government officials. During his stay he will meet with President Syngman Rhee and Vice-President John M. Chang, who is a Catholic.

The exiled Chinese prelate said that one purpose of his visit here is to consult with government and civic leaders about the establishment of a Korean chapter of the Free Pacific Association, a cultural and educational organization to combat communism with headquarters in New York.

Answering newsmen's questions at a plane-side interview, Archbishop Yu

Pin said he had no confirmation of reports from Red China concerning the illicit consecration of bishops there.

RETREAT FOR SPANISH-SPEAKING U.S. SOLDIERS HELD IN KOREA

SEOUL, Korea — Eighty-five Spanish-speaking U.S. soldiers attended a special retreat held for them near here.

Father (Capt.) F. Norbert Maguire of Oklahoma City, Okla. was in charge of the retreat. The idea for the retreat was originated by Col. Kenneth W. Wallace of El Paso, Tex., commanding officer of the Second Battle Group, Seventh Infantry Division.

Because of the enthusiastic response, plans are being made to hold another retreat for Spanish-speaking military personnel early in July.

ARCHBISHOP GIVEN MEDAL BY PRESIDENT OF KOREA

SEOUL, Korea — President Syngman Rhee of Korea has bestowed the Republic of Korea Cultural Medal on exiled Archbishop Paul Yu Pin of Nanking, China.

The ceremony took place in the presidential residence. Archbishop Yu Pin, in Korea for a five-day visit, was cited by the President for his contribution to the friendship between Korea and Nationalist China. The President also praised the Archbishop for the efforts to halt the spread of communism.

KOREAN ORPHAN HELPED BY HOLY NAME MEMBERS FROM AMERICAN PRISON

SEOUL, Korea — A six-year-old Korean boy is fighting his way back from the ravages of polio, buoyed in his efforts by the prayers and support of Holy Name men in an American prison.

The boy's name is Pascal Kim. He lives at St. Paul's Orphanage here. The Sisters at the Star of the Sea Orphanage in Inchon found him in April 1955 on the floor of the dispensary after all the patients had left. Pinned to his clothes was a note with his name and birth date. He was crippled from a polio attack.

About that time the Catholic Relief Services-National Catholic Welfare Conference in Seoul received an offer to help a Korean orphan from members of the Holy Name Society at Rockville Prison, Bellefonte, Pennsylvania. The Sisters chose Pascal as the most deserving and the prison's Catholic chaplain arranged for the prisoners to adopt the boy.

The prisoners have already contributed $175, making possible two operations and an orthopedic brace. Meanwhile, Pascal by using his brace is able to exercise daily between two rails. He is making such good progress that he has broken his brace three times since Christmas—a sure proof of his increasing activity.

Pascal is looking forward to the day when he can graduate to crutches. And the Holy Name men are also looking to the future when they can buy the boy a tricycle as he regains use of his limbs.

The men summed up their feeling thus in a recent letter to the Sisters: "While we help this boy we help ourselves and the response from him is like the sun bursting upon a dreary world."

TWENTY-EIGHT U.S. SERVICEMEN CONFIRMED IN KOREA

SEOUL, Korea—Bishop Paul Ro, Vicar Apostolic of Seoul, confirmed twenty-eight U.S. servicemen in the Immaculate Conception Cathedral here.

He also confirmed 400 Korean Catholics of Seoul parishes, bringing to a close a Confirmation tour of the vicariate that began on May 1.

Present at the servicemen's Confirmation were Father (Col.) James B. Murphy of Boston, Eighth U.S. army chaplain, and Father Alphonsus Bertrand of St. Paul, Minn., Seoul area command chaplain.

WILL MINISTER TO HANSEN'S DISEASE VICTIMS IN KOREA

VIENNA — Assistance given by the Austrian Catholic Women's Movement will enable a Parisian bank director, his wife and two Austrian nurses to go to Korea to care for villagers suffering from Hansen's disease (leprosy).

The banker will have the task of building a church, hospital and school at the village. The group will live in straw-thatched huts and share the Koreans' simple life.

Two additional groups, in training now, will follow at the beginning of 1960. A French physician and an Austrian nurse will have charge of an ambulance that will be used in caring for the lepers.

PRESIDENT RHEE PRESENTS GOLD CHALICE TO BISHOP

SEOUL, Korea — President Syngman Rhee of Korea presented a gold chalice to Bishop Harold W. Henry, Vicar Apostolic of Kwangju, at a ceremony in the presidential residence here.

The chalice was sent to the President by Ben C. Limb, Korean Ambassador to the United Nations, who received it from His Eminence Francis Cardinal Spellman, Archbishop of New York. The chalice was a gift to the Cardinal from the Women's Auxiliary of Lincoln Hall, Lincolndale, New York, for his birthday, May 20.

In a letter to Bishop Henry, Ambassador Limb said: "The Women's Auxiliary of Lincoln Hall presented the Cardinal with a beautiful golden chalice. The Cardinal immediately thought of you and asked me to send this chalice to you. I am very happy now to transmit this gift to you, on behalf of both Cardinal Spellman and the donors.

Msgr. Egano Righi Lambertini, Apostolic Delegate to Korea, and Kim Dong Jo, Korea's Vice Minister of Foreign Affairs, accompanied Bishop Henry on his visit to the President.

MALAYA

NO IMMEDIATE RED THREAT ON SINGAPORE, ISLAND'S NEW PRIME MINISTER SAYS

SINGAPORE, Malaya — Lee Kuan Yew, Singapore's first Prime Minister, said here that there is no immediate

danger of a Communist takeover on this island where Red influence is strong.

Mr. Lee heads the People's Action Party (PAP) which won the recent legislative election—Singapore's first as a self-governing state—by a landslide. The PAP won forty-four of the fifty-one seats in the new assembly, which will sit for five years.

At a press conference Mr. Lee, political champion of Singapore's huge majority and British-trained lawyer, replied to newsmen's questions on the Red threat.

"The immediate menace of violent revolution—manning of barricades, broken heads, broken bottles, home-made bombs, bombed buses—we can deal with," he said. "There is no danger of the Communists' taking over in these five years."

He said that if the Reds believe that their way is the only way to build up a powerful state here in the next fifteen to twenty years, the PAP does not want to wait for them.

"We start now," he declared. "We want a democratic and non-Communist socialism."

Later Mr. Lee said in a broadcast that the PAP intends to put its program into practice and that if the Communists try to put obstacles in its way, the PAP will get rid of the obstacles.

The Chinese Communist party, he said, did not interfere in the elections here in any way.

After the voting Dr. Goh Ken Swee of the PAP publicly expressed regret that "the Church took sides in the electoral campaign."

Observers here said that the charge was false, pointing out that some Catholics had cast their ballots for the PAP, while others had voted against it.

In a pastoral letter issued on the eve of the election the Malayan Bishops had warned Catholics to vote intelligently and not to vote for candidates who gave support to the Communist party. The Bishops made it clear that the Church is not interested in party politics, but noted that it has the right to advise Catholics on the moral principles to be followed in casting their ballots.

Despite his charge, Mr. Goh praised the Church's educational and social work here.

Singapore is a 224-square-mile island off the coast of the southeast Asian Peninsula. One of the world's great ports and a major British naval base are located on the island, which has close to 1,500,000 people, 80 percent of whom are Chinese.

A British colony since 1819, an agreement was signed last year giving the island self-government. Britain, however, is retaining control of Singapore's defense and foreign affairs.

NEW GUINEA

AMERICAN CAPUCHIN NAMED HEAD OF NEW GUINEA MISSION

WASHINGTON — Father Firmin Schmidt, O.F.M., Cap., superior of Capuchin College here, has been named Prefect Apostolic of Mendi, Papua, New Guinea, by the Sacred Congregation for the Propagation of the Faith.

Notification of the appointment was received by Father Schmidt in a cablegram from Archbishop Romulo Carboni, Apostolic Delegate to Australia.

The Pennsylvania Province of Capuchins took over the Mendi mission in February, 1955. Six Capuchins were sent to the territory situated among the treacherous mountains in the New Guinea interior. The mission was raised to the status of a prefecture last November by His Holiness Pope John XXIII.

Father Schmidt, a native of Catherine, Kan., is a member of the Capuchins' Pennsylvania Province. He joined the Capuchins in 1940 and was ordained in 1946.

NEW RELIGIOUS ORDER

WEWAK, New Guinea — Ten young men have become novices in a newly founded religious order here, the Brothers of the Sacred Heart of Wewak.

They were admitted into the novitiate by the order's founder, Bishop Leo Arkfeld, Nebraska-born Divine World missioner who is Vicar Apostolic of Wewak. The ten novices are the first Religious Brothers from New Guinea.

The new congregation also has seven postulants and twenty-three candidates. They are being trained to become teachers and tradesmen.

PAKISTAN

PLAN $118,125 DRIVE AMONG DUTCH CATHOLIC STUDENTS FOR PAKISTAN AID PROJECT

THE HAGUE, Netherlands — The Mission Club of the Jesuits' St. Aloysious College here is planning a drive among Catholic students to collect $118,125 for a technical assistance project in Pakistan.

The drive, will be carried out in cooperation with the mission clubs of eight other Catholic colleges in the Hague, and with the help of the Cardinal Van Rossum Institute in Wassenaar. The institute is a planning organization for technical assistance to mission countries.

According to a provisional plan, funds from the drive will be used to enable the Diocese of Hyderabad in Pakistan to build an agricultural school annex research station. The Ordinary of the Hyderabad diocese is Holland-born Archbishop James C. Van Miltenburg, O.F.M.

About 40,000 students in 150 Catholic colleges are expected to cooperate in the drive.

ANNOUNCES PAKISTAN'S 1ST ENGLISH-LANGUAGE CATHOLIC WEEKLY PAPER

KARACHI, Pakistan — Pakistan's first English-language Catholic weekly was instituted here with the upgrading of a fortnightly newspaper.

Archbishop Joseph Cordeiro of Karachi announced the change in an editorial in the paper, the Christian Voice. The paper was begun in 1950 and had functioned as one of the two fortnightly Catholic publications in Pakistan.

The other is the Bulletin of the Archdiocese of Dacca. It is produced by American Holy Cross missioners. The editor is American-born Father C. R. Houser, C.S.C.

The Christian Voice is edited by Father Francis Kotwani, O.F.M., aided by a team of lay volunteers.

PAKISTAN WILL INTRODUCE FAMILY PLANNING PROBLEM ON WIDE SCALE

KARACHI, Pakistan — Pakistan's government will introduce family planning on a wide scale despite the Church's intensive campaign against birth control evils, it was revealed here.

Lt. Gen. W. A. Burki, Pakistan's Minister for Health and Social Welfare, said it would be extremely difficult for the country to make tangible economic advances if the growth in population is not restricted.

He stated that the two most important requirements for a nationalized family planning program are, trained personnel and the availability of inexpensive contraceptives.

For the past two months the Church has tried to explain to the public through symposiums, lectures and literature the Catholic point of view on birth control.

PAKISTAN BISHOPS SEEK SUPPORT OF VOCATIONS

MUREE, Pakistan — The Bishops of Pakistan, "noting the need for a sufficiently large and well trained clergy," have named a Vocation Day of prayer to be held on Sunday June 7.

The Hierarchy set this day aside at its first national meeting held here. Msgr. Emanuele Clarizio, Apostolic Internuncio to Pakistan, presided over the three-day meeting. Included among those attending were Archbishop Joseph Cordeiro of Karachi, Archbishop James Cornelius van Miltenburg of Hyderabad, and Archbishop Lawrence Graner, C. S. C. of Dacca.

In discussing vocations, the Bishops' statement stressed "the obligation of parents, teachers and guardians to foster vocations."

The statement also emphasized parents' duty to educate their children and "their grave obligation to send their children to Catholic schools."

The Bishops warned the "faithful against the dangers to the sanctity of married life by the present world trend towards Family Planning by means which violate the natural and divine law..."

The statement also called attention to the important role of the lay apostolate and Catholic Action. And it stressed the value and importance of the Catholic press, saying: "It feels therefore obliged to appeal once more to the laity to support the Catholic press generously."

CATHOLIC RITUAL TRANSLATED INTO PAKISTANI VERNACULAR

KARACHI, Pakistan — A committee of priests appointed more than ten years ago has completed translation of the Roman ritual into Urdu, official language of West Pakistan.

The ritual contains rites used by priests in the administration of sacraments. The translation was printed in book form by the Catholic press conducted here by Franciscan priests.

It is said to be the first Urdu version of the ritual. Discussion of the venture has been prominent in Pakistan church circles since 1941, when the sacred Congregation for the Propagation of the Faith approved the vernacular version. In 1948, following a second request from Rome, the Bishops of West Pakistan named the committee of experts consisting of priest representatives of four dioceses.

The translation includes some passages in both Urdu and Latin. They can be used in either language at the discretion of the priest.

PHILIPPINES

PROBLEMS IN ASIA TO BE DISCUSSED AT MANILA CONVENTION

MANILA, Philippines — A convention dealing with the social problems of Asia will be held here in December by Pax Romana, international organization of Catholic university students and graduates.

Among the scheduled speakers are His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, India; Christopher Dawson, British historian now teaching Catholic studies at the Harvard University divinity school, and Jacques Maritain, French scholar and diplomat who is professor emeritus of philosophy of Princeton University.

The theme of the convention is "Social Problems of Asia and the Social Responsibility of the Catholic Student." The meeting is expected to draw the largest assembly of university students ever to convene in Manila.

Convention delegates are expected to transfer the offices of "Lumen de Oriente," the official Pax Romana organ in Asia, from Djakarta, Indonesia, to Manila.

STRENGTHEN RELIGIOUS FAITH OF YOUTH, HEAD OF FILIPINO 'FBI' TELLS STUDENT CATHOLIC ACTION

MANILA, Philippines — The director of the Philippines' National Bureau of Investigation urged Catholic youth leaders here to strengthen the religious faith of their contemporaries.

Col. Jose Lukban, the director, also asked them to expose the Red youth leaders who are infiltrating student organizations. The FBI is the Filipino counterpart of the Federal Bureau of Investigation in the U.S.

Col. Lukban addressed leaders of Student Catholic Action of the Manila archdiocese. He told them that the main problem facing the Philippines is not economic, but moral.

"Help the spiritual build-up of our youth," he said, adding that "quite a good percentage of them have forgotten religion."

He said he believes that more stress should be put on urging students to attend Mass faithfully on Sundays, particularly those who are studying in Manila, far from the influence of their parents in the provinces.

The reason there are more men than women in prison, he declared, is that "fewer men than women go to church."

Speaking of Communists in the Philippines, Col. Lukban said that student organizations are being infiltrated by Reds.

He advised those attending the annual leadership conference of Student Catholic Action to work to identify and expose those responsible for such infiltration. He said that no legal action can be taken against them, but noted that once the Reds are exposed, students will be more on their guard against them.

Col. Lukban also stated that much of the support for the Communist effort in this country comes from trading in black-market dollars. He added that the many instances of arson here recently can be charged against Communists who burn their homes to obtain insurance money. With these pesos, he said, the Reds buy black-market dollars to aid the Communist cause.

Col. Lukban said that the hands of the police are tied in many instances of arson because of the law which demands that there be two witnesses to the setting of fires. He said it is almost physically impossible to find two witnesses in any given case of arson.

He also noted that support for communism here comes from the sale of gold which is permitted in the Islands. Only two per cent of the gold produced in the Philippines is used locally, he said, and a large proportion of the remainder finds its way to Red China.

CHURCH-STATE RELATIONS MORE STRICT IN PHILIPPINES THAN IN U.S., PRIEST-EDUCATOR SAYS

COLUMBUS, Ohio — Church-state relationships are observed more stringently in the Philippines, which has an 85 per cent Catholic population, than in the United States, a Filipino priest-educator declared here.

Msgr. Osmundo Calip, superintendent of schools in the Archdiocese of Nueva Segovia in the Philippines, visited the Capitol and saw the Ohio Legislature in action. He marveled at the use of a chaplain to open each session of both the House and the Senate with prayer. He commented:

"We in the Philippines, although we are called a Christian nation with an 85 per cent Catholic population out of 22,000,000 people, open only the opening session each year with a prayer, and then only by a special resolution."

On his visit to the Capitol he was escorted by Father Elmer H. Boyden, first Catholic priest to serve as chaplain of the House. He was introduced in the House by Speaker James Lantz of Lancaster.

Msgr. Calip said he believed that in many instances Americans have a more realistic view of the relationship between Church and State than exists in the Philippines.

"We do have the use of public classrooms, before and after school sessions, for voluntary religious instruction," he said. "Some members of the Legislature presently are formulating a bill which would amend the Constitution and make religious instruction part of the curriculum, and

obligatory if a student's parents request it."

He said that more than 85 per cent of the Catholic students in the Philippines attend public schools. Private schools receive no aid from the government, he said.

AMENDMENT WOULD MAKE RELIGIOUS INSTRUCTION REQUIRED SUBJECT IN PHILIPPINES PUBLIC SCHOOLS

MANILA, Philippines — A congresswoman has filed a proposed amendment to the constitution which would make religious instruction a required subject in the curriculum of public schools in the Philippines.

Congresswoman Tecla Ziga's amendment, endorsed by the Philippines Hierarchy, would change the present wording of the constitution, which provides for "optional religious instruction" in the nation's public school system.

Her amendment reads: "In the public schools, religion shall, at the request of a parent or guardian, be taught to his child or ward as a required subject in the curriculum."

The proposed amendment has been unanimously approved by the House Committee on Constitutional Amendments, and is being discussed by a similar committee of the Senate.

In explanation of her proposal, Congresswoman Ziga said: "Under the present setup, religion is not receiving the attention which it should get. Invariably religious classes are now held at unfavorable hours, such as noon or the late afternoon, when the children are exhausted after their regular classes and are anxious to go home."

She said the amendment would not favor any one religion, but that all religions would receive equal treatment.

K. OF C. URGED TO THWART RED DESIGNS IN PHILIPPINES

QUEZON CITY, Philippines — Secretary of Defense Jesus Vargas urged Knights of Columbus here to "seek ways of contributing effectively to the overall national effort of thwarting Communist designs in the Philippines."

He said at a Communion breakfast:

"Our approach to the problem must be positive. You Knights of Columbus have the means, the organization and the spirit to help us inform our people, particularly those in the rural areas, of the growing menace of communism."

Mr. Vargas called communism "a dagger pointed at the heart of Christianity," and urged all who worship God and love freedom "to rally to this call for national vigilance and alertness."

CATHOLIC ACTION PROPOSES LABOR RELATIONS SCHOOL IN PHILIPPINES

SAN FERNANDO, Philippines — A training school for labor relations in the Philippines has been proposed by the fifth national convention of Catholic Action of the Philippines here.

The convention's recommendation would set up a school which would give free instruction in labor relations to representatives of both labor and

management. Its teaching would be based on the Church's doctrine on labor as outlined in the official pronouncements of the Popes.

INSURANCE CO-OP STARTED FOR MANILA PRIESTS

MANILA, Philippines — Archbishop Rufino J. Santos of Manila has started a mutual association to provide hospitalization and other benefits for secular priests of the archdiocese.

To belong to the plan the priests will pay a monthly fee of five pesos ($2.50) plus an additional five pesos when a priest member dies. Some of the benefits: free hospitalization in times of serious illness, free lodging for invalid members, and free funerals.

OPEN TWO NEW PARISHES IN PHILIPPINES MISSION AREA

ZAMBOANGA, Philippines — Two new parishes have been opened by the Columban Fathers in this rapidly developing mission territory on the southern coast of Mindanao Island.

The parishes are Domingag and Liargao, which were largely forest wilderness until 1948 when this section of Mindanao was opened to settlers from the northern islands. Since then there has been a steady influx of homesteaders each year, posing continuous problems of expansion for the missioners.

The Columbans now have seven huge parishes in this province alone, with some 400 mission stations and more than 250,000 souls under their care. Each of the thirteen Columban priests in this area has under his care an average of more than 20,000 souls, most of whom are Catholics in nee of instruction and education.

Appointed to the new parish Domingag is Columban Father Alba Sueper of Humphrey, Neb. His 20 square-mile parish has some 30,0 Catholics and forty-five missio stations. Columban Father Josep Murtagh, a native of Ireland, ha been assigned to Liargao, which ha more than 20,000 Catholics and fort three mission stations.

FILIPINOS ASKED TO AID HOME, FOREIGN MISSIONS

MANILA, Philippines — The ti has come for the clergy and laity the Philippines to assume an increa ing share in missionary work both home and elsewhere in Southeast Asia the Hierarchy has declared.

A statement issued in the Bishop name by Coadjutor Archbishop Jua C. Sison of Nueva Segovia, presider of the Catholic Welfare Organizatio urged the people to make greate contributions to the missions both b prayers and money. The statemer paid tribute to the work of foreig missioners in this country and the turned to the need for Filipino mis sioners in neighboring countries. said:

"We are blood of their blood, bon of their bone; our languages and cu tures are closely related. We can com to them not as strangers but a brothers."

CAPIZ MINOR SEMINARY DEDICATED; CALLED MODEL FOR PHILIPPINES

ROXAS CITY, Philippines — S Pius X Seminary, acclaimed as th

model minor seminary of the Philippines was solemnly dedicated here before a large gathering of clergy and faithful of the diocese of Capiz.

The dedication ceremonies began with the solemn blessing of the seminary building by Archbishop Jose Ma Cuenco, Metropolitan Archbishop of Jaro, and a Solemn Pontifical Mass celebrated by Bishop Anthony Frondosa of Capiz. Monsignors Melecio Fegarido and Ciceron Tumbocon, were Deacons of honor at the Mass.

The dedication sermon was preached by Most Rev. Juan Nilmar, Auxiliary Bishop of Jaro.

In his sermon Bishop Nilmar referred to St. Pius X Seminary as the model minor seminary of the Philippines because of the remarkable organization and cooperation demonstrated by the laity, seminarians, and the clergy of the diocese of Capiz, under the leadership of their Bishop, Most Rev. Anthony Frondosa, which made the erection of the new modern seminary a reality.

Bishop Nilmar congratulated in particular the Seminary Aid Association, the CWL and the parish councils that had carried out the diocesan-wide campaign for funds to construct the much needed seminary.

The seminary project was begun by Bishop Frondosa in April, 1954, and in August of the same year the cornerstone was laid at the building site near the Bishop's residence in Roxas City.

In order to make the faithful of the diocese seminary-conscious, a Seminary Aid Association was founded in 1954, under the direction of Father Jaime L. Sin, presently rector of the Seminary, and Father Leopoldo D. Lauron. Branches of the Association were established in all the parishes of Capiz diocese, including the most remote barrios.

To give impetus to the seminary drive, Bishop Frondosa personally visited every parish in the diocese and exhorted the faithful to greater efforts and sacrifices for this apostolic project.

On May 31, 1957, with the building half finished, St. Pius X Seminary was formally opened, and the first students for the Priesthood were admitted.

TAIWAN

TAIWAN OFFICIAL SAYS NATION IS UNDERPOPULATED

TAIPEI, Taiwan — A county official has taken issue with increasing propaganda here in favor of birth control by stating that Taiwan is underpopulated.

The official, magistrate Hu Chih-ping of Hualien County, spoke at a ground-breaking ceremony inaugurating the Hualien harbor extension project, which is backed with U.S. aid.

Among those who heard the magistrate's address was Wesley C. Haraldson, mutual security mission director of the International Cooperation Administration. Mr. Haraldson recently advocated birth control as a solution to the problem of Taiwan's expanding population.

In an interview published in an English language daily, China News, he was quoted as saying: "I hope the provincial government will launch a campaign in rural areas to popularize

birth control and planned parenthood."

Father Albert O'Hara, S.J., professor of sociology at the National University, stated that the birth rate in Taiwan has fallen from 4.7 per cent to 4 per cent in the past five years, and may continue to drop. He did not attribute this, however, to an increase in birth control methods.

"The falling-off in the birth rate could be explained partly," he said, "by greater urbanization and the movement from the country to towns. The urban birth rate is invariably lower. Moreover the marriage age here is progressively later, as more girls go through school and college, many embarking on careers prior to marriage."

EVEN TIBETANS TO BE RED WORKERS OPPOSED COMMUNISM, MISSIONER SAYS

TAIPEI, Taiwan — The very Tibetans chosen by the Chinese Communists to be trained as Red political workers were almost totally opposed to the Communist ideology, according to a Catholic missioner who was jailed at the indoctrination center for Tibetans.

Father Ferdinand Pecoraro, Paris Foreign Mission Society priest now stationed in the mountain area of eastern Taiwan, said here "the Tibetan is too religious" to be taken in by communism.

Father Pecoraro was among Tibetans for two years after the Chinese Communist occupation. He was engaged in mission work among a population of half Tibetans and half Chinese at Kangting, in Sikang province—on the Tibetan border—whe the Communists arrived.

Father Pecoraro was eventually a rested and, after eighteen months c imprisonment, was escorted by Re police to the Hong Kong border an expelled.

His prison was the former episcopa residence, and it was also used as a indoctrination school for training Tibe tans as Communist political workers It was these Tibetans, chosen by th Communists, who had the opportunit during the period of his captivity t let him know of their opposition t communism.

"When the Communists first arrived 99 per cent of the population showe consternation," Father Pecoraro says "Yet the Communist promises wer splendid, and at first the attitude o the Reds was polite and disciplined However there was more and mor psychological opposition, above a when a question of religious freedom was involved.

"The Reds had an almost super stitious fear of Tibet, and decide to act cautiously, by easy stages, eve when suppressing the periodical an bloody revolts of the lamaseries These revolts, however, were indivi dual. From the first there were every where individual, unorganized revolts They could have resisted successfully if they had been directed by a centra leader, and above all given som material assistance.

"Today it would be similar. They could succeed if they have a recogniz ed leader and receive supplies."

Father Pecoraro has a high opinio of the Dalai Lama!

"For the Tibetans the Dalai Lam is a god, their god. The Panche

Lama, a tool of the Communists, has little influence. The Dalai Lama is opposed to the Communists and knows what he wants. After the Red occupation, at the Tibetan New Year, as always, he invited all his faithful subjects to make a pilgrimage to Lhasa. The Reds, hearing of it, tried to repeal the invitation. The Dalai Lama repeated it. 'You feel that the confusion of a pilgrimage will pose difficulties?' he said to the Communists. 'But they made it well before your 'liberation.' Will it be worse now that we are 'liberated'?

"The Communists placed their flag on the Dalai Lama's monastery. He had it removed. They replaced it. He had it removed again. 'This is a house of prayer,' he said. 'It has nothing to do with communism'."

Father Pecoraro, who speaks fluent standard Chinese and Tibetan, has had to learn the difficult Bunun language—a form of Malayan—since coming here to work in the east-coast Apostolic Prefecture of Hwalien, which is under the Paris Foreign Missioners, assisted by Swiss Bethlehem Fathers and Canons Regular of St. Bernard. Father Pecoraro's parish has no geographical boundaries, but consists of all those belonging to the Bunun tribe living in villages scattered through the mountains.

ARCHBISHOP ON TAIWAN SPEAKS OUT AGAINST BIRTH CONTROL; FAVORABLE STAND OF U.S. AID GROUPS CITED

TAIPEI, Taiwan — Archbishop Joseph Kuo of Taipei was one of the few opponents of birth control at a meeting on the subject sponsored by the Junior Chamber of Commerce here.

Taking part in the discussions were representatives of the government, U.S. aid organizations, the Taiwan Family Planning Association and legal and medical groups. Archbishop Kuo was the only religious leader invited. He was represented by Father Maurus Fang Hao and Jesuit Father Albert O'Hara, sociologist from Springfield, Mo., both of whom teach at the National University here.

In an earlier interview of the series, Dr. Chiang Monlin, chairman of the Sino-American Joint Commission on Rural Reconstruction, was reported as commenting on the attitude of American aid officials towards birth control:

"Privately they are in sympathy with the situation, but it is difficult for them to say anything because in the United States there are religious organizations against the practice of birth control."

Nevertheless observers here note that while studiously avoiding any official action promoting birth control, U.S. aid officials have been making ever increasing suggestions aimed at encouraging a birth control program.

Archbishop Kuo no doubt had this in mind when he concluded his statement, read by Father Fang Hao, by saying:

"Let those truly caring for the well-being of peoples seek solutions for social problems that are in accordance with ethical principles and international justice, availing of an advancing technology so that the Providence of God may not be thwarted."

The Archbishop's statement also said:

"Finally, the validity of many of the arguments advanced by promoters of a birth control program may be questioned. We know that in certain places there are embarrassing food surpluses, that certain parts of the world are vastly underpopulated. It has furthermore been demonstrated that with advanced technology and balanced economy more people mean more prosperity. . ."

Before concluding his statement the Archbishop noted that artificial birth prevention would endanger what is most precious for the Chinese — the family.

"Moreover it is hardly necessary for me to point out that anything which endangers the family is particularly repugnant to we Chinese. It has always been recognized that responsibilities arising from family ties are most sacred for us and our culture and traditions have been preserved through the strength and unity of our families. The mutual respect and love of husband and wife have always been most highly esteemed and lauded, children have ever been considered the greatest blessing. When, by a deliberate act, the primary purpose of the relationship between husband and wife is frustrated, mutual respect and love may easily lessen, and the sacred character of the family be lost."

Father O'Hara spoke following the reading of the Archbishop's statement.

VIETNAM

RED VIETNAMESE POLICE QUIZ APOSTOLIC DELEGATE MESSAGE FROM PONTIFF

SAIGON, Vietnam — Police in Communist-controlled northern Vietnam summoned Archbishop John Dooley, S.S.C., Apostolic Delegate to Indochina, for interrogation concerning the message His Holiness Pope John XXIII sent prior to the Marian Congress here last February, it was learned.

It was believed that while police interrogations of the Catholic clergy and laity have become the norm in northern Vietnam, this is the first time the Pope's personal representative has been subjected to questioning in the four and a half years of Red rule.

The interrogation of Irish-born Archbishop Dooley—who has his headquarters in Hanoi, the Red capital—followed that of all parish priests of Hanoi, the local superior of the Paris Foreign Mission Society, Bishop Joseph Trinh nhu Khue, Vicar Apostolic of Hanoi, and the Apostolic Delegate's two secretaries.

It was understood that in the course of the interrogations, the police gave orders forbidding publications of Pope John's letter.

In the letter, issued almost two months earlier, the Roman Pontiff expressed regret that bishops, priests and the faithful "to the north of your country" were still encountering "difficulties certainly not provoked by their good will."

The Pope also said of the Catholics of northern Vietnam:

"May they therefore continue with courage and fortitude, encouraged by the hope that the Lord will not delay fulfilling His promises too long but will give their tested virtues their just reward."

Among Our Contributors . . .

REV. VITUS ARCHAMBEAUD, S.J., is a Professor at St. Paul's Seminary in Tiruchirapalli, India. * * * *REV. PARMANANDA DIVARKAR, S.J.,* is a Professor at St. Xavier's College, Bombay. * * * *REV. HARRY HAAS,* a missioner in Chilaw, Ceylon, has recently completed five years as chaplain of the Association of Indonesian Students in Europe, and two years as chaplain to the Overseas Students Co-ordination Committee. * * * *REV. JOHN HOFINGER, S.J.,* is the director of the Institute of Mission Apologetics, Manila. * * * *REV. PATRICK J. MacGLINCHEY, S.S.C.,* is a missioner in Cheju Do, Korea. * * * *MOST REV. CARLO VAN MELCKEBEKE, C.I.C.M.,* Bishop of Ninghsia, is Apostolic Visitor for the Overseas Chinese. * * * *REV. LOUIS ROY, C. SS. R.,* was a veteran missioner in Hanoi, North Vietnam before being expelled by the Communists to the South where he is stationed in Saigon. * * * *REV. JEAN SEFFER, S.J.,* is a member of the Institute of Mission Apologetics in Manila.

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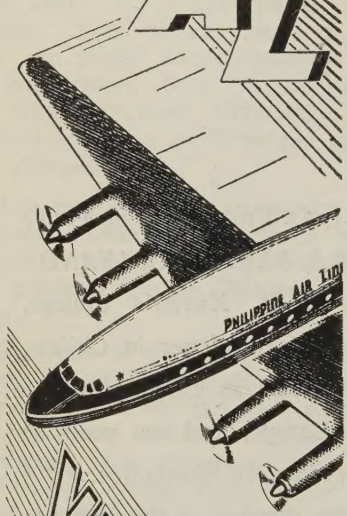

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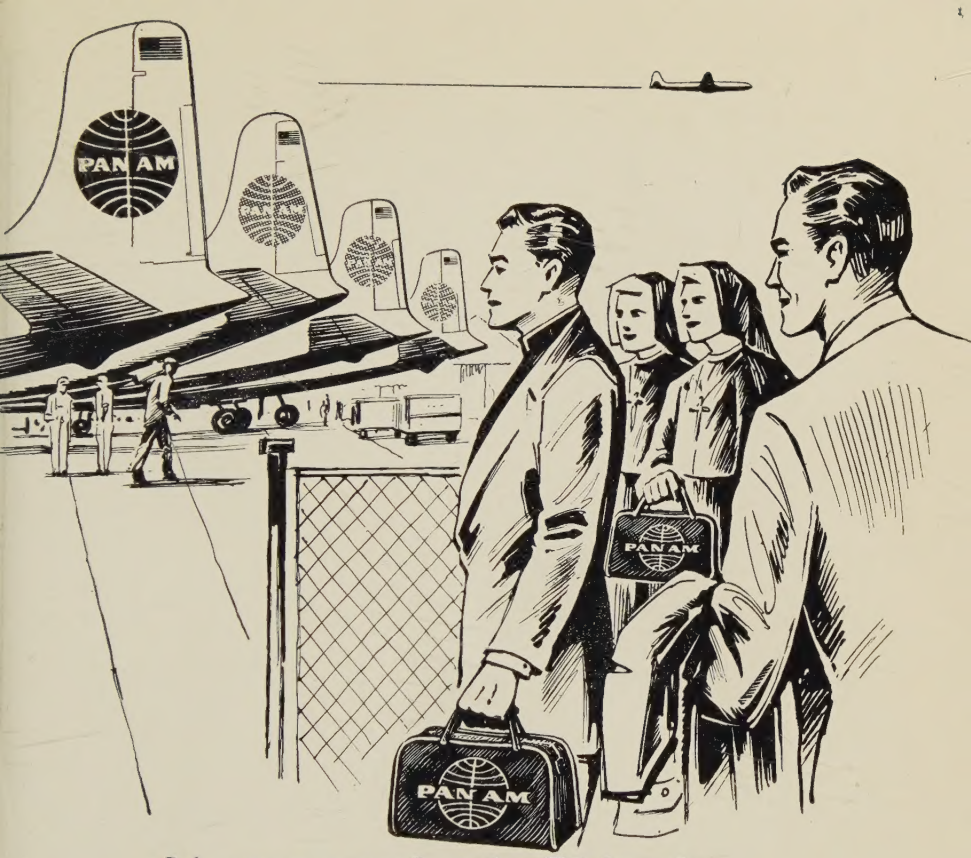

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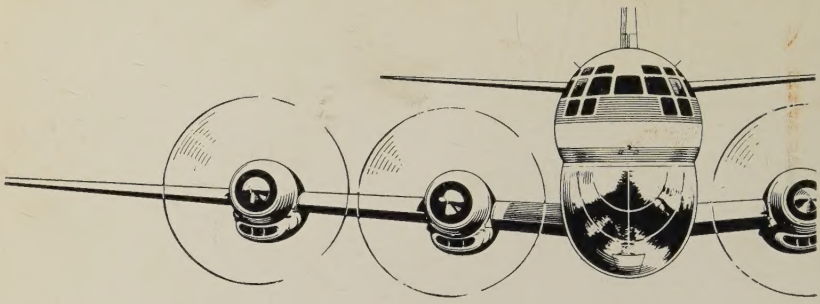

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